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MAY, 1943

VOLUME 46 NUMBER 5

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Exploring the Universe

By Dr. Franklin S. Harris, Jr.

TEN of every 27 Americans have blue eyes.

THE four hundredth anniversary of the death of Nicholas Copernicus occurs on May 24, 1943. The great Polish astronomer revolutionized and simplified man's outlook upon the universe with the hypothesis that the earth and the other planets rotate around the sun, instead of the sun and the planets around the earth.

UNTIL the sixteenth century one of the standard methods used in mining was the heating of rocks, then cooling suddenly with water so that the rock cracked into pieces.

MOST cases of lead poisoning in cattle are due to their licking and swallowing lead paint. Cattle are more sensitive to lead than any other domestic animal.

AN atmosphere of luminous hydrogen gas is streaming out at a speed of 1,200,000 miles an hour from a faint star in the constellation of Auriga, the Charioteer, according to Dr. Paul W. Merrill.

IF linear compression is applied to a block of ice, a cracking sound is made at about half the pressure required to crush it; the ice then stiffens appreciably.

IF the same water remained in the Irish channel a full year, the increase in the temperature would be a fifth of a degree Centigrade due to changing part of the energy of the tides into heat through friction of the water moving over itself.

THOUGH the greatest wave heights observed in most oceans are about twelve yards, in 1922 the officers of the S. S. *Majestic* reported an average height of more than twenty yards and some waves as high as thirty yards in a storm in the North Atlantic.

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(Concluded on page 260)

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VOLUME 46 NUMBER 5

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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The Cover

IN peaceful valleys there are those who wait this May—young mothers among them—and children for whom, please God, there may never be a day of leaving homes for the struggle of man against man. This cover photograph is from H. Armstrong Roberts.



—Photograph by Jeano Orlando

Do You Know—

How plant cuttings may be rooted without sand, peat, soil or other solid material? 260
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EXECUTIVE AND EDITORIAL OFFICES:

50 North Main Street, Salt Lake City, Utah.

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Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October, 1917, authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return.

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GENERAL CONFERENCE ADDRESSES

Note: Conformity with regulations limiting use of paper during the war emergency makes it impossible for this issue of "The Improvement Era" to carry an additional number of pages as did the enlarged conference editions of last May and November, to accommodate the entire conference proceedings in one issue. Proceedings and addresses of the Sunday sessions, as well as President Clark's address on Monday evening, in addition to the annual reports, have been included in this issue; remaining conference addresses will appear in following issues.

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Memo to Wide-Awake Girls: Are You Aware

that the young men on the fighting front are receiving an education through training and travel, and a first-hand introduction to practically every culture in the world?

that their program includes training in the ideals of democracy and an appreciation of the goals for which they're fighting?

that they expect us at home to use every opportunity to keep in step with them in this era of change?

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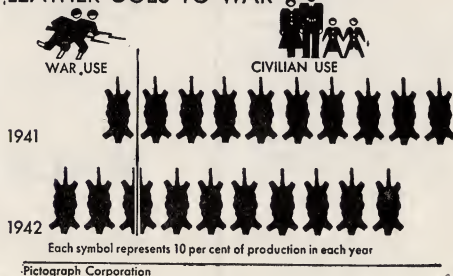
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TELEFACT

LEATHER GOES TO WAR



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Exploring the Universe

(Concluded from page 257)

HIGH blood pressure may be reduced by treatment with an enzyme tyrosinase extracted from mushrooms if preliminary work is confirmed by further experiments.

A SOUND film can be made by impregnating cellophane tape with diazo compounds. On the tape as much as an hour of music can be played without stopping. Because its sound track is embedded in the base there is no scratching in this new recording system.

A RUSSIAN pilot whose eyelids had been scorched, had a pair of artificial eyelids given him through a complex skin grafting operation by Professor V. Strakhov.

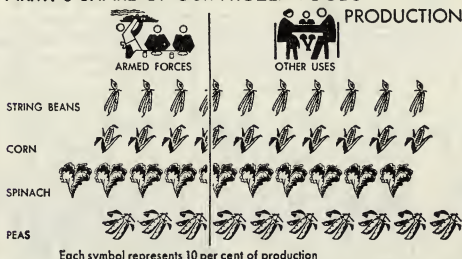
GLASS fibers have about the same tensile strength as piano wire.

A NEW method permits the rooting of plant cuttings without sand, peat, soil, or other solid material. Geraniums, ivy, chrysanthemums, and other ornamentals have developed normal roots in three weeks by suspending the cut stems in the moist atmosphere of a specially constructed box at the New Jersey Agricultural Experiment Station. The box consists essentially of a water trough with strips of absorbent cloth to keep the humidity high, shelves of builders' lath, and a rubber sheet with holes the size of the cuttings. Two glass sides, one of them sliding, permit observation of the roots and can be opened to permit air circulation.

DR. FREDERICK HOELZEL in the examination of the skulls of dead bald-headed men found that they all had one thing in common: the bony growth had partially or completely closed the spaces through which the blood vessels pass out to the scalp, hindering the blood circulation of the scalp. Hence, men are more likely to be bald than women because their bone growth or calcification is greater.

TELEFACT

ARMY'S SHARE OF OUR FROZEN FOODS



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A New Champion of Faith

By Archer Willey

"**W**HAT miracles can be accomplished when men work together," says Henry J. Kaiser, the man who in the hour of his country's need has become a symbol of the will that gets things done.

"We are learning to pool our human and our spiritual resources. . . . All things are possible to men of courage and faith." Mr. Kaiser's works bear out that statement.

About a post-war world he says, "The very day that peace is declared, America can enter on the period of her most promising prosperity; her greatest agricultural and industrial expansion; her greatest individual and social opportunity, and last but not least, her greatest chance to become the hope of the nations of the world."

This Doer is building something bigger than planes, ships, dams, and bridges. He is raising the ensign of a workable faith, sounding a clarion call to the courageous. "What we need now is not baptism by fire, but a baptism of faith and confidence from which will spring a morale to carry us beyond victory into the years of great fruition."

His faith, by his works, challenges us to seize the torch and hold it high—in the sky-land of tomorrow's world.

Science and Gospel Ideals

THE Westinghouse Electric and Manufacturing Company has, financed for two years a search for science talent among high school students of the United States. Forty young men and women were winners of the second annual search. These will all receive scholarships with which to continue their studies.

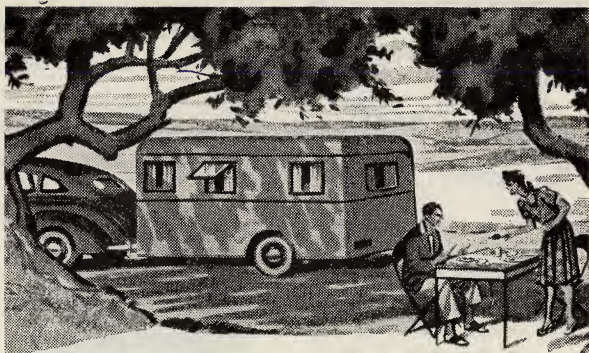
In the gathering of this group Dr. Edwin G. Conklin, president of the American Philosophical Society and of Science Service, made a very interesting address. Among his statements are the following:

Nothing concerns man so much as understanding life—his own life and that of animals and plants. The great lesson of evolution is not that we are descended from monkeys (which we are not), but the fact that all life, that of plants, animals, and men, is fundamentally alike. . . .

He quotes Louis Pasteur:

Blessed is he who carries within himself a God, an ideal, and who obeys it—ideal of art, ideal of science, ideal of the gospel virtues; therein lie the springs of great thoughts and great actions; they all reflect light from the Infinite.

It is good to hear such words from a leader in scientific investigation and in human thought.—J. A. W.



Prescription for Morale: Think of Your Victory Motor Trip!

It's a blessed relief just to putter around fixing up the trailer more efficient-like...and sort of pipe-dreaming where you're going. But will you need a new car? All reports say it will be a long time after Peace before you can hope to get one. Be ready to go—in your present car...and why can't you?

Since rationing began you've probably "saved" more car-mileage than you ever made on your grandest tour. After Victory you'll have those "stored-up" miles to use, especially if you don't allow present restrictions to cause acid-damage. Vicious acids are formed by normal combustion in any engine. When it stops it's an acid trap. It used to get rid of acids fairly well by warming up on long fast runs. But now it often "just sits" with those acids inside, and what can you do?

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A Special Remembrance for MOTHER'S DAY IN THE GOSPEL NET

by DR. JOHN A. WIDTSOE

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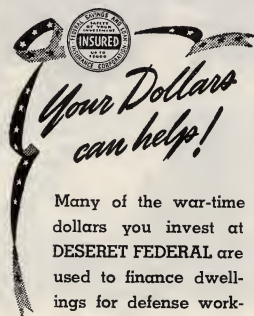
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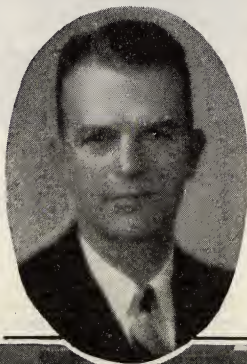
CLAYTON V. SMITH, Managing Director
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— The Deseret Theatre —

By EDWIN H. LAUBER

SINCE its beginning in the fall of 1940 under the name of Interstate Drama Organization, the Deseret Theatre group has had its ups and downs—but it continues to carry on,

stage the show, and what to use for money to finance each production. The treasury at first usually showed a grand total of nothing. Indeed, if it had not been for John Fetzer, Jr., now a lieutenant-



stronger than ever. Organized to give dramatic talent an opportunity in complete drama production, the group was first headed by John Fetzer, Jr., Bea Turner, and Arthur Christean as its presidency. The unstinted energy and work of these show enthusiasts were largely responsible for the future success of the little theatre group. Serving for two seasons, they were succeeded by the present presiding group, Stanley Russon, Donald B. Alder, Ione Duncan, and Edwin H. Lauber.

Problems that have beset the organization from the start are where to build scenery, where to practice, where to

ABOVE: STANLEY RUSSON, PRESIDENT; JOHN FETZER, FORMER PRESIDENT OF DESERET THEATRE

BELOW: TWO SCENES FROM PLAYS PRODUCED BY THE DESERET THEATRE—UPPER, "ROOM SERVICE," AND LOWER, "THE BARRETT'S"

act in the U. S. Army, the group might not have progressed beyond its first showing, the well-received *Dear Brutus*. His financial aid gave the venture a good footing which has been maintained, and the group has since been able to stay aboveboard.

Production problems have been met and to a degree solved. The M.I.A. general board, always helpful to the

(Concluded on page 301)

Tabernacle Choir and Organ BROADCAST

DURING the period from 10:30 to 11:00 a.m., the regular Sunday morning nationwide broadcast of choral and organ music and brief spoken comment was presented as part of the general conference proceedings. This program, which will complete its fourteenth year of continuous nationwide broadcasting in July of this year, was presented by the Tabernacle choir and organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City, and was presented as follows:

TABERNAACLE BROADCAST

Sunday, April 4, 1943

(The organ and choir broke into "Gently Raise" singing words to end of second line, from which point choir hummed for announcer's background to end of verse.)

Richard L. Evans: As another week of life begins for all men, we beckon your thoughts again unto the hills, according to the custom of many years. Each week at this hour Columbia presents the music of the Tabernacle choir and organ from Temple Square in Salt Lake City. This is the 176th nationwide performance of this traditional broadcast from the Crossroads of the West.

The Tabernacle choir is conducted by J. Spencer Cornwall. Alexander Schreiner is at the organ. The spoken word by Richard Evans.

Evans: We begin with a musical setting by Arkangelusky, the text for which is from the Psalms of David. "Hear my supplication, O Lord, I pray. Out of the depths I cry unto Thee."

(Choir sang "Hear My Supplication"—Arkangelusky)

Evans: We turn now to the writings of Schumann as the voice of the Tabernacle organ recalls the "Sketch in C Major."

(Organ presented "Sketch in C Major"—Schumann)

Evans: From Temple Square we hear now the words of a nineteenth century hymn by Parley P. Pratt—an expression of a fervent yearning, increasingly felt by all the world—"Come O Thou King of Kings, we've waited long for Thee."

(Choir sang "Come O Thou King of Kings"—Pratt—arranged by Cornwall)

Evans: A colorful musical pattern takes shape now, as the Tabernacle organ moves into the vigorous phrases of the "Finale from the First Sonata" by Becker.

(Organ presented "Finale"—Becker)

Evans: We turn now to "The Elijah" by Mendelssohn to hear the unforgettable message of a chorus that takes its text from Isaiah and the Psalms: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions. . . . And then shall thy light break forth as the light of morning breaketh. . . . And thy righteousness shall go before thee. . . . Then shalt thou call, and the Lord shall answer."

(Choir sang "And Then Shall Your Light"—"Elijah"—Mendelssohn)

"Thy Speech Bewrayeth Thee"

Richard L. Evans: There is a prevalent practice among us which we would like to ignore, but which perhaps, should be brought into the open, and freely commented upon. We have reference to the use of all manner of offensive language—but more especially to that language which profanes the name of Deity. There was a day when the uttering of strong and violent oaths and the use of profanity were associated with low places—but somehow or other it seems to have over-run the confines of the back street, until one may hear it sometimes in the most unexpected places and from the most unexpected people. Frequently those who use it are merely careless; some are self-consciously blasé; others are defiantly offensive; and sometimes this manner of language is heard from those who really want to give strength to what they are saying and use this mistaken means of doing it. But whenever a man feels called upon to use profanity in order to emphasize his words, one rather suspects that somehow he lacks conviction, that his words are lacking an inherent sincerity, which lack he is trying to cover up by the use of an overdose of bad language—like trying to kill a bad flavor with heavy seasoning. The free use of profanity and oaths, aside from its religious and moral aspects, does more perhaps to weaken our language than any other practice. The English tongue is a powerful tool if a man will only use it with simple directness and not attempt to blast his way through it with obscene or irreverent or profane speech. But if he accompanies virtually everything he says with an oath, he has then dissipated his strength of expression, and when he really wants to impress someone with the gravity or importance of an utterance, he has no adequate verbal ammunition left. And while it may seem paradoxical to say so, it is even possible that an army could be run without profanity. Nor would it seem consistent that we should pray for divine favor, for deliverance, for the preservation of the lives of ourselves and our young men, for the victory of our cause, and for peace, and then go about profaning the name of that God whom we have supplicated for these things. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." "Our Father which art in heaven, hallowed be thy name." Would that all men would cease this thoughtless and offensive practice. (Concluded on page 314)

*Matthew 26:73

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PRE-COLUMBUS IRRIGATION

in the Southwest

By

DR. CHARLES E. DIBBLE

THE story of the American Indian's life in the arid southwestern United States, the story of his struggle with nature to gain his food, was illustrated by Dr. Emil Haury, anthropologist of the University of Arizona, when, with co-workers, he located an early irrigation canal in Papago Indian country.

Irrigation, a practice which enabled the Indians to rely on agriculture, was an important step in their cultural progress. It enabled them to become a sedentary people, to live together in larger groups, plan their labors, and to use free hours to develop and improve their arts and industries.

From the air, Dr. Haury recently sighted a long thin line of green vegetation stretching across the Papago Indian desert near the Baboquivari Mountains and identified it as a ten-mile pre-Columbus irrigation canal. The canal was originally five feet deep and eight feet wide. The Indians constructed the ditch to gather the run-off from the Baboquivari Mountains and carry it ten miles to the flat desert lands. Digging into the silt and fill of the canal, Dr. Haury's workmen discovered broken pottery discarded by the original builders. Dr. Haury studied the pottery and correlated it with pottery from archaeological sites dated by a tree-ring method developed by Dr. Douglass, a colleague of Dr. Haury at the University of Arizona. It was concluded that the canal was constructed and used by the Indians during the fourteenth century.

Archaeologists have revealed that intricate irrigation systems dotted the southwest in pre-Columbus times. In the Salt River Valley, Arizona, two hundred fifty square miles of desert land was reclaimed by an irrigation system. The Gila Valley possessed a network of canals.

These irrigation networks were constructed by the Indians without beasts of burden and only with the aid of stone and wooden implements. The planning, digging, and maintaining of the canals imply a people with vision, able leadership, and a complex social structure.

LUCY MACK SMITH, MOTHER
OF THE PROPHET

The original of this photograph is a colored drawing in the possession of Mrs. Clara Hendel of Colchester, Illinois, Lucy Mack Smith's only living granddaughter, now eighty-one years of age. The drawing was passed on to Mrs. Hendel by her mother, Lucy Smith Miliken, sister of the Prophet.

Before discovery of the drawing last December by Elder George Albert Smith of the Council of the Twelve and Preston Nibley on a visit to Mrs. Hendel, the only likeness of the Prophet's mother known to the Church had been an artist's conception.

Lucy Mack Smith was the mother of six sons and three daughters reared under the trying circumstances of life on the frontier. From the beginning she had an abiding faith in the work of her prophet-son, and in the days of persecution and misunderstanding stood unflinchingly by him. With the Church, she moved in successive stages westward to Nauvoo, where she bore the grief of Joseph and Hyrum's martyrdom. She died at Nauvoo in 1855, in her seventy-ninth year, known to all as "Mother Lucy," honored and respected by the Church she had given so much to establish.



"Oh,
My Mother!

HOW OFTEN HAVE YOUR PRAYERS
BEEN THE MEANS OF ASSISTING US
WHEN THE SHADOWS OF DEATH
ENCOMPASSED US."

—JOSEPH SMITH



White Clear Through!

Pale sunlight, sifted through sheer white curtains . . . filling your home with powdered gold . . . banishing winter's warmed-up mustiness . . .

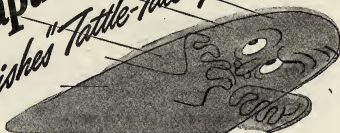
Springtime! . . . Curtain time . . . and more than ever, Fels-Naptha time. Because these fine fabrics must be washed gently—yet so thoroughly they're *white clear through*.

Trust Fels-Naptha's gentle naptha and golden soap for this. Rich, active suds literally soak the dirt away. Make rubbing just a gesture.

You need plenty of Fels-Naptha Soap right now. Because it puts an extra sparkle in Spring House Cleaning. And because this fine, all-purpose soap is now on the list marked, 'Mustn't Waste'.



Golden bar or Golden chips—
Fels-Naptha
Banishes "Tattle-Tale Greasy"



The RELIGIOUS ATTITUDES OF NOTED MEN

By Leon M. Strong

As to the religious convictions of Andrew Jackson, the present writer is not informed, but Jackson seemed acquainted with his Bible. When South Carolina was bidding defiance to the Union in 1832-33, "The president (Jackson) swore with customary emphasis that the Union should be preserved, and that he would hang 'as high as Haman' any and every one who dared to raise his hand against it."

Daniel Webster showed a sincere religious attitude in his famous reply to Senator Hayne of South Carolina. Said Webster:

While the Union lasts, we have high, exciting, gratifying prospects spread out before us for us and our children. Beyond that I seek not to penetrate the Veil. God grant that, in my day at least, that curtain may not rise. God grant that on my vision never may be opened what lies behind! When my eyes shall be turned to behold for the last time the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious union, on states dissevered, discordant, belligerent; on a land rent with civic feuds; or drenched, it may be, in fraternal blood?

Voltaire, who with consummate skill of logic and rhetoric flouted the existence of God, crept back in his old age to his estate and built there a church dedicated to the Unknown God.*

*Ellis' History, vol. 3, p. 744

*Webster's Reply to Hayne

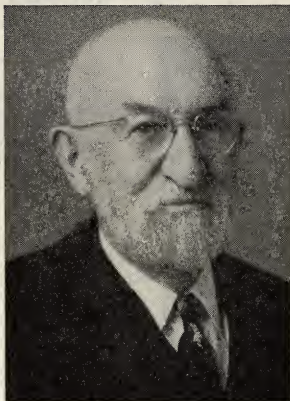
*Dr. John A. Widtsoe, *The Improvement Era*, May 1935, p. 287

BIBLE QUIZ—MOTHERS

1. Who is described as "the mother of all living"?
2. Who had the promise that she was to be "the mother of nations"?
3. What mother helped her second son falsely obtain a birthright?
4. Who carried a little coat to her son every year?
5. What city is described as "the mother of us all"?
6. Who described herself as "a mother in Israel"?
7. What mother told her two widowed daughters-in-law to return to their mother's house? What was the result?
8. What mother looked out of a window and cried for the return of her son from battle?
9. What miracle was performed to enable a widow to pay her debts?
10. Ezekiel said: "As is the mother, so is the daughter." What was he describing?

(Answers will be found on page 291)

THE EDITOR'S PAGE



PRESIDENT HEBER J. GRANT

Thanksgiving and Blessing

By
PRESIDENT
HEBER J. GRANT

*Presented at the first session of the 113th
Annual Conference held in the Salt Lake
Tabernacle, Sunday, April 4, 1943*

To the Latter-day Saints all over the world I send my love and my greetings. My physician, Dr. Gill Richards, pleaded with me not to speak at this conference, but he gave me perfect liberty to dictate anything I wanted to say, and I am therefore sitting down to dictate, and if I were to dictate all I would like to say I fear my sermon would be so long very few would read it.

I want to say that my heart goes out in the deepest sympathy and in the most sincere and earnest prayer that I have ever offered for the comforting influence of the Lord to be given to the brethren and sisters who have sons in the war at the present time. I pray that the Lord will bless each and every boy who has been called or who has gone into the service, and that He will help each of them to live in accordance with the principles of the gospel, so that each may have a claim to the blessings of the Lord to the full extent that accords with His wisdom. I pray that, so far as it accords with the providence of the Lord, each of them may be preserved from accident, sickness, and death to return in due course to his loved ones. I pray God to help them to stand up under the terrible strain which they must meet. I appeal to the Lord to bring the war to an end at the earliest possible date. My heart goes out to all of you. One of my daughters has six boys, five of whom have been called to the service. Her two daughters are married, so that her family consists of herself, her husband, and one son. There are many others in the same condition. Each one of my daughters has sons or daughters that are in the war, and I pray earnestly for the comforting influence of the Spirit of the Lord to be given them to assist them in carrying their burdens. I am praying with all my heart and soul for the end of this war as soon as the Lord can see fit to have it stop, and I am praying earnestly for the sweet and comforting influence of the Spirit of the Lord to be with each and all who have their loved ones in the war.

I expressed my delight in the following language years ago when I came back after a serious operation:

It is a source of great pleasure to me to once more stand before the Latter-day Saints in this Tabernacle. As most of the Latter-day Saints assembled are aware, it is nearly a year since I occupied this position, during which time I have undergone a very serious surgical operation, which, according to medical journals, should have ended my life. It is recorded that it is impossible for a man to recover who is in the condition that I was found to be in at the time of the operation. But I am grateful to be here; and I feel to thank my Heavenly Father, and the brethren of the Priesthood who administered to me and blessed me during the ordeal and promised me that I should recover. Since that time I have also been very sick with pneumonia. Some years ago I tried to insure my life, but the companies refused. Their physicians told me that if I ever took pneumonia I would die. But I am still here, notwithstanding the report of the physicians of the life insurance companies. It is a source of pleasure to me to again mingle my voice with the Latter-day Saints and to bear testimony of the knowledge that I possess of the divinity of the work in which we are engaged.

I express my delight once more today in dictating a message to the Latter-day Saints. Years ago I made a short speech that lasted a minute and a half to the effect that we were the architects of our own lives, and that we and we alone are responsible for not making a success of life. What I said was as follows:

If you want to know how to be saved, I can tell you: it is by keeping the commandments of God. No power on earth, no power beneath the earth will ever prevent you or me, or any Latter-day Saint

(Continued on page 317)

IN THESE TIMES

By J. REUBEN CLARK, JR.

Of the First Presidency

My brethren: I believe perhaps I have never had a more trying time than that which confronts me now. We have been hearing about the war, its purposes, and our part therein. I have the misfortune of remembering a little history; the most of my mature life has been spent dealing with the relationships of nations. I wish the picture were as clear and certain to me as it has been drawn, either as to its issues or its outcome.

I am not going to preach a sermon tonight, brethren. There are some things that I thought it might be well to run over with you. They deal largely with our temporal affairs, though not wholly so. I come to you in deep humility. I do not think I ever felt weaker.

HELPS FOR MEN IN THE SERVICE

We have over on State Street, as all you presidents of stakes and you bishops know, a missionary home, or a home for the L. D. S. service men. We have housed therein a committee which is trying to act as a liaison group between the soldiers and you brethren. I want to speak briefly about the work of that committee and ask your further help.

Before doing that, I should like to get a few facts. Will all those who saw service in the uniform of their country during World War No. 1 stand on their feet. (Several hundred arose.)

Thank you, brethren. If I might say so, I also was then in the service.

I would like all those who have sons now in the army to stand on their feet. (As many as a third of the audience arose.) Please remain standing. I should like to add to that number all those who have grandsons in the service, and add to that all those who have sons or grandsons who are subject to be called into service. Will you all stand, please. (About two-thirds or three-fourths of the audience came to their feet.)

Thank you, brethren.

President Grant has now in the service, or due for induction into the service, including his grandsons-in-law, eighteen men.

This war business is going to be felt very keenly by us.

Away back in October we sent out word to the presidents of stakes telling them that we were going to print some literature to be distributed to the boys. We have had printed the Book of Mormon, this is one of them (holding it up to view), which they can carry here in their breast pockets. We have also had printed a little book we call *Principles of the Gospel*, that is founded



PRESIDENT J. REUBEN CLARK, JR.

on the *Compendium*. It will not be quite so large as this Book of Mormon. We have printed enough so that they can be distributed to every one of our boys who is in the service.

We asked each of you presidents of stakes to send in the names and addresses of the men in the service from your stakes, securing the same from the parents, through the bishops. That was in October. Ten stakes have not even acknowledged the receipt of the instructions. We have no word from them. All told, 239 wards and 42 branches have made no return whatever. The returns that have been made have been, frequently, so imperfectly made out that it is almost impossible to work out just what the names are, but more particularly just what the addresses are. Now, we are going to send to you brethren, you presidents of stakes, as many copies of this Book of Mormon and of the *Principles of the Gospel* as you have indicated you have boys in the service from your stakes.

We are going to ask you to see that they are mailed out to those boys to those addresses. We shall probably send along a form and ask you to write out a new statement regarding the boys, showing their addresses, their names, and so on. It is very difficult for those who are compiling these names to be sure that you have correctly stated the facts about them; the difference between "sen," and "son," is not always observed, and other like inaccuracies are there.

Now we have also prepared a direc-

Delivered at the fifth session of the 113th Annual Conference in the Salt Lake Tabernacle, Monday evening, April 5, 1943

tory, giving the locations of all of our chapels and churches throughout the United States, in England, and in Australia. We would like you presidents of stakes to call at the L. D. S. Home for Service Men, 41 North State Street, just above Eagle Gate, before you go home, and get enough copies of those directories so that you can give one to each of your boys in the service, and we ask you to distribute them through the bishops, so that the bishops can give one to each parent who has a son in the service.

When you send us these names, we send them out to the mission fields, and out in the mission fields where the camps are located, the mission presidents have districted the areas, to aid them in getting in touch with your boys. The directory will help the boys to get in touch with their Church.

Brethren, I do not believe it is necessary, after what has been said tonight, to urge upon you the importance of sending us these names, to urge upon you the importance of seeing that every boy—your boy and everybody's else—has a copy of these books. They will need all they can get from these books, to help them live righteously.

We have all sorts of letters from the boys in the fields telling us of the work which they are doing. We have asked them to organize themselves into Mutual Improvement groups, and carry on their religious activities. We have had two or three letters from a boy in North Africa—that is all we know about him as to his location—but he tells us that they hold sacrament meetings, administer the sacrament, that they preach, that they try to sustain one another, build up the faith the one of the other.

Now, brethren, please pay attention to this. Get your directories before you go home. We will send you copies of the books with instructions. Then will you please send back to us the new lists corrected, so that we can forward them to the missions.

Send out your books to your boys; give them all the help that you can, and that act plus your letters and your prayers, will be about all you can do.

TITHING

Now I want to thank the brethren of the Church, for their response in the matter of tithing. Brother Grant thanked you in his opening message. I would like to tell you two or three facts about tithing. One is that 95½ percent of all the tithepayers in the Church pay less than \$200 per person, which is 67 percent of the total tithing. Thus the tithing is paid by the moderately circumstanced and poor of the Church. And while unnecessary, I can add to the assurance given you by President Grant, that he regards these funds as trust funds of the highest character, that he is authorizing their expenditure for nothing but Church purposes, and while at the moment we seem to have plenty of money, we are trying to guard it as carefully as we know how, because it is expected that the time will

which God has given to us, we will care for our own; and we can do it. Do not be lulled to sleep by any such false religious, or governmental, or social slogan as that the State owes to every man a subsistence. "In the sweat of thy face shalt thou eat bread" (Gen. 3:19).

WELFARE FUNDAMENTALS

Now about the Welfare. We have always regarded the Welfare as being set up for the needy; and when we have spoken of the needy we have thought of those who did not have enough to eat or to wear; but there is a new group of needy coming now—those who will need help to carry on their work—whether they be farmers or merchants, or industrialists. In the good old days when I was a boy we used to change work. You men out

to this time your home-processed foods have not been touched. You have not had to count them. Of course in principle it is a little difficult to see the difference, on the one hand, between the man who, foreseeing and trying to forestall a future shortage, went out into the market a year or two or three years ago and bought and stored foodstuffs, and, on the other hand, the man who for the same purposes went out and raised his food and then did his own processing. If they can ration what is yours that you bought, by the same token they can ration what is yours that you raise. Now, you might have that in mind, too. Your own processed foods will probably be the last thing that will be touched, but you had better have it in mind that it may be rationed if not actually taken.

However, I can see no other wise course but to raise all that you can. Waste nothing. Try to help others who cannot raise their own. Process enough to keep your family, and then if you have to surrender it, you have done your part, and the judgment and responsibility for the result will rest upon somebody else.

I would like to say something about another point. Ever since the Welfare Plan began, we have been urged to try to do a great number of things. Times such as these make men prolific in theories; they are filled with wild ideas. One of the most difficult things that we have had to do is to stick to our knitting, to see that we did not get off into lines of activity which we could not successfully carry on, because the Church—do not forget this, brethren—the Church must not fail!

Some of the brethren are anxious to begin cooperatives. We are quite willing that they shall go forward in any plan of that kind that they themselves determine, but we ask you to remember that it takes a merchant to run a cooperative; just anybody cannot do it. It involves great and difficult problems in credit—credit to friends and credit to neighbors, who may be good or bad risks. But go ahead with your cooperatives if you wish, if you feel you are set up for it. But please remember cooperatives are not part of the Welfare Plan. That plan has to do with the caring for the wants of those who are in need and distress, not in saving money or making money for groups.

I would like you to give most careful consideration to these things which I have named. There are one or two other points that I want to mention.

SOCIAL PROBLEMS

FROM the foundation of this Church, almost, we have regarded marriage as one of the holiest relationships into which we enter, marriage for time and eternity, a home here and a home hereafter. Now, you can only be married that way in the temple, and only those

(Continued on page 314)

I WANT TO THANK THE BRETHREN OF THE CHURCH FOR THEIR RESPONSE IN THE MATTER OF TITHING.

WASTE NOTHING.

WE STAND FOR A SINGLE STANDARD OF CHASTITY FOR BOYS AND THE GIRLS.

GOD GIVE US STRENGTH AND POWER TO RESIST EVIL.

come when we shall have use for it, if it shall then be worth anything.

Brother Marion G. Romney read to us yesterday from some of the early instructions sent out by the First Presidency covering the question of so-called pensions, dotes, or gratuities. You remember on one occasion the Savior talked about the duty running between parents and children, and based it upon that statement in the Decalogue, "Honor thy father and thy mother." It would be a grievous thing, brethren, if any of you, or if any of us, were to cast off our parents on the State.

The Church is prepared, with your help and assistance, to take care of those who need such assistance, and if any of the Saints have cast their parents off, see if you can not get them to take them back and administer to their wants themselves, and if they need help in this, let them go to the bishop and get it in the right way.

Think of it, brethren, casting off the mother that bore and nursed you, the father that begot you, letting the State care for them—and there are such cases.

If we shall hold ourselves together, if we shall work shoulder to shoulder, if we shall rise to the dignity of our Priesthood, and assume the obligations

in the country know all about that, and those who are as gray as I am have been through it.

Brethren, the man who has a crop that needs harvesting is just as much in need as anyone else. See to it that your Priesthood quorums are so organized that that need may be cared for, and do not push off this work upon the Chamber of Commerce. It is your responsibility.

For several years we have been talking about Welfare gardens. Remember, we began that some time ago, long before Victory gardens were thought of, and we urged you that if you could not get a garden spot for yourself, that you get together in groups, that you raise what you needed, and having raised it, that you then "process" it, as it is now called. Now, with all the earnestness that I possess, I urge this course upon you again. I do not know how serious this food shortage is, but I do know this: We cannot feed the world, feed ourselves, fight the world, and furnish arms and ammunition for the world, and still live. I know what the situation is around here, because I am in a position where I have to know.

I want to say something more: Up

NOBILITY OF CHARACTER

Essential to a

Inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise (1 Nephi 2:20).

THAT inspired promise made over two thousand years ago, referred to America, in loyalty to which every true American can say in his heart:

Breathes there a man, with soul so dead,
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand!

In the giant forest of the Sequoia National Park there is standing even today, a living tree that was three thousand years old when Columbus discovered America. One cannot stand by the side of this, in all probability the oldest living thing in the world, without wishing that it had the intelligence and power to tell the story of the races and peoples who for forty centuries have lived, flourished, and decayed in this choicest, most wonderful of all lands. The origin and the rise of the Incas might have antedated this old tree's birth, and possibly the coming of the Jaredites might have preceded by a few hundred years this ancient tree's beginning, but the downfall of the Jaredites, the beginning, rise, and end of the Nephites, the influx of European peoples, the conquest of Mexico, the subjugation of the Indians, and the flourishing of European civilization, have all come within the life-span of this awe-inspiring, death-defying, divinely created thing. Nations have risen and nations have perished in the Americas—a land on which it is decreed no king shall ever hold sway.

To each and all of these nations the land was a blessed land, and today is even more glorious than ever. No observer can travel from the sun-kissed beaches of the Pacific to the wooded hills and power-producing rivers of New England without being thrilled by the greatness of these United States. The painted deserts of the West, flower-carpeted in springtime, and holding hidden beauty and entrancing interest in every season—the inspiring monuments of the Rockies, harboring snows as reservoirs for crops in valleys below—the colorful canyons, painted only by the Creator Himself—the fertile food-producing valley of the Mississippi—the mighty forests of the Northwest—the navigable rivers—the climate, varying to suit all needs and conditions—all these and a thousand other equally glorious and productive features bear witness to the age-old de-

claration that this is a "land choice above all other lands," and inspire every patriot to say, "This is my own, my native land." Millions of Americans today declare with Winthrop: "Our country, to be cherished in all our hearts, to be defended by all our hands."

America, and this includes Canada and the Southern Republics, was a choice land when the Jaredites left the land of Shinar approximately four thousand years ago. So was it fourteen hundred years later when Lehi and his colony formed the nucleus of a nation, prospered on the bounty of the country, and after a thousand years perished because of transgression.

America was a great land when the stately Indian chiefs ruled their tribes, which thrived from the Behring Sea in the north to the Panama and the towering Andes in the south.

Today, yielding to the demands of the greatest economic era since the dawn of her creation America is demonstrating the vastness of her resources and the extent of her natural possibilities as never before. Well may we sing:

I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

This country is not only the choicest of all lands, but now the preserver of true liberty, and the hope of civilized man!

However, as I have already implied,

GOD HAS MADE AMERICA FRUITFUL; MAN MUST
MAKE AND KEEP THE NATION GREAT.

S MOKING HAS BECOME OUR NATIONWIDE NUISANCE
NUMBER ONE.

a country may be ever so great and fruitful, yet a nation subsisting upon it be impotent and decadent. As Lyman Abbot has truly said:

The greatness of a nation is measured, not by its fruitful acres, but by the men who cultivate those acres; not by great forests, but by the men who use those forests; not by its mines, but by the men who work them.

God has made America fruitful; man must make and keep the nation great.

INTEGRITY FUNDAMENTAL

The foundation of a noble character is integrity. By this virtue the strength of a nation, as of an individual, may be judged. No nation can ever become truly great, and win the confidence of other peoples, which to further its own selfish ends will, for example, consider an honorable treaty as "a mere scrap of paper." No nation will become great whose trusted officers will pass legislation for personal gain, who will take advantage of a public office for personal preferment, or to gratify vain ambition, or who will, through forgery, chicanery, and fraud, rob the government or be false in office to a public trust.

Honesty, sincerity of purpose, must be the dominant traits of character in leaders of a nation that would be truly great.

"I hope," said George Washington, "that I may ever have virtue and firmness enough to maintain what I consider to be the most enviable of all titles—the character of an honest man."

It was Washington's character more than his brilliancy of intellect that made him the choice of all as their natural leader when the thirteen original colonies decided to sever their connection with the mother country. As one in eulogy to the father of our country truly said:

When he appeared among the eloquent orators, the ingenious thinkers, the vehement patriots of the Revolution, his modesty and temperate profession could not conceal his superiority; he at once, by the very

nature of his character, was felt to be their leader.

Men of sterling statesmanship, unknown or renowned, who strive to emulate his strength of character constitute today as always the greatest asset of our mighty and much beloved United States.

Also bearing record to integrity and honor as being an indispensable element in a truly great nation is the life of the immortal Lincoln, in whom was "vindicated the greatness of real goodness, and the goodness of real greatness," to whose character the passing

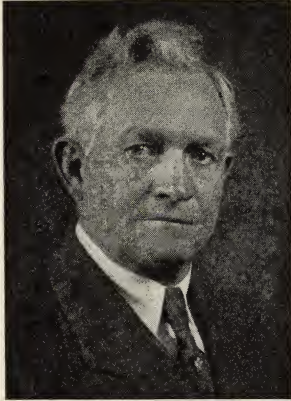
Delivered at the first session of the
113th Annual Conference, in the
Salt Lake Tabernacle, Sunday,
April 4, 1943.

Great Nation

By

DAVID O. McKAY

Of the First Presidency



PRESIDENT DAVID O. MCKAY

centuries can add only more brilliant lustre.

The purest treasure mortal times afford
Is spotless reputation: that away,
Men are but gilded loam, or painted clay.
(*Richard II*, Act I, Sc. 1)

THE AMERICAN HOME

A SECOND essential, fundamental element in the building and in the perpetuity of a great people is the home. "The strength of a nation, especially of a republican nation, is in the intelligent and well-ordered homes of the people." If and when the time

suicide and tandem polygamous relationships made possible by lax divorce laws are enemies of an ideal national life. The increase throughout the United States in the percentage of divorces is alarming, and this insidious evil is increasing in the Church itself. There are too many couples in the Church who, when difficulties arise, seek the remedy in divorce courts.

In the well-ordered home we may experience on earth a taste of heaven. It is there that the babe in a mother's caress first experiences a sense of security; finds in the mother's kiss the first realization of affection; discovers in mother's sympathy and tenderness the first assurance that there is love in the world.

A week or so ago conditions made it necessary that I share a Pullman with forty soldier boys—gentlemen they were, a credit to any nation. In course of a conversation, one of them remarked: "My dad's hair too is white"; then he added in a tone that expressed the depth of his feeling: "How I should like to see that old gray head this morning!"

He and his companions were en route for an encampment to complete their training before embarking for overseas. They are enlisted to defend not only the free agency of man but the rights and sanctity of home and loved ones. Such an affection for home and loved ones as felt by that soldier boy will make death preferable to surrender to an enemy who would destroy all that true American soldiers hold dear.

A NATIONAL NUISANCE

At this point I must mention an insidious evil that is destroying, termite-like, the foundation of character as well as that of the home and nation. I refer to the appalling increase in the use of tobacco, particularly among the

the individual. It is a fundamental Christian virtue. Nicotine seems to dull, if not to kill completely this trait of true culture, and women are fast becoming its pitiable victims, and the worst offenders in society. There are still a few trains that carry non-smoking compartments, a few eating places with signs, "No smoking." In violation of such placards, it is not infrequent, however, to see a woman with utter disregard for the feelings of her fellow-passengers, the first in a car to light a cigarette. On one occasion, when the conductor politely called a woman's attention to the fact that a smoking car was in the rear, she blandly replied: "Oh, I'm quite comfortable where I am, thank you!"

It is not uncommon now to see bureaux, dressing tables, desks, mantles, and other pieces of furniture in first-class hotels marred by burning cigarettes. Ashes litter costly carpets. Railroad stations, theatre and hotel lobbies are littered with burnt-out matches, stubs of cigarettes, and cigars. Smoking has become our nationwide nuisance number one. If men and women must smoke, and it seems that many are now slaves to that habit, then for the sake of cleanliness and neatness, and pride of our country, as well as of consideration for others, let them refrain from marring furniture, and from strewn ashes and burnt-out matches and cigarette stubs in buildings where people assemble either for pleasure or instruction. Because of thoughtlessness in this regard, many of our public places are littered as unkept barns.

I appeal to young men and women of the Church to refrain from this obnoxious habit. To bishops, I would say: Choose no person to act as either an officer or teacher in your quorums or auxiliaries who is guilty of using tobacco. If teachers cannot teach by example, their precepts will be as "sounding brass and tinkling cymbal."

IMMORALITY

I MENTIONED the home as the most important factor in building a great nation. The most vicious enemy to home life is immorality. At the present time social workers are greatly concerned over the number of young girls between fifteen and nineteen who seem to have lost all sense of decency and who shamelessly sacrifice themselves on the altar of lust. Of this evil, Victor Hugo writes impressively:

The holy law of Jesus Christ governs our civilization; but it does not yet permeate it; it is said that slavery has disappeared

(Continued on page 313)

IN THE CHURCH THERE IS NO DOUBLE STANDARD OF MORALITY. . . . PURE WATER DOES NOT FLOW FROM A POLLUTED SPRING—NOR A HEALTHY NATION FROM A DISEASED PARENTAGE.

ever comes that parents shift to the state the responsibility of rearing their children, the stability of the nation will be undermined, and its impairment and disintegration will have begun.

The increasing divorce rate in the United States today is a threatening menace to this nation's greatness. Race

young. Of its uselessness, expensiveness, injuriousness to health, I will say nothing. I shall refer only to its undermining effect on character and to its slovenliness.

Respect for another's rights and property is fundamental in good government. It is a mark of refinement in

PIONEER *Diary* of ELIZA R. SNOW

PART III
1846

Saturday, May 9. [Brigham] passing, stopp'd in. Call'd into Sarah's. Found Sis[ter] Whitney quite ill with her lame twist & in a discourag'd state of mind—she was administered to by father Smith, Whitney & Kimball.

Sunday, May 10. Preaching in the forenoon—sacrament in the afternoon—pass'd that this establishment [Garden Grove] be the property of those who go on, & be for a resting place for those behind. Father Bent, br. Benson & br. Fulmer appointed to preside here [Garden Grove]. The day fine, I was not able to attend meeting tho'.

Monday, May 11. Parley's [P. Pratt] com[pany] leave with the expectation of going to the big Platte to commence a farm. Geo. A. [Smith] arrived today with his [company] of ten. Amasa Lyman came up & call'd on us. Whiting [Markham] return'd [from the Pioneer Camp].

Tuesday, May 12th. The Camp wish to move forward. George Boyd starts for Grand river to notify those of our Com[pany] who are there with teams—I visited B[righa]m's Camp, found Eliza, had a few minutes interview with Sis[ter] Young... confirm'd the promise of my health. Heber and father Chase & family leave to cross the creek.

Wednesday, May 13. B[righa]m's Com[pany] leave this morning.—Amus'd myself by reading one of Walter Scott's poems entitled "Rokeby." My health much improv'd—I think by using a tea made of cranesbill for a few days past. Last eve[n]ing the clouds threaten'd a heavy shower, but pass'd off with little rain. Rain'd little today, but at night a heavy storm came on. I saw the funeral train following to its wilderness grave a little child of br. Gurley. It was a lonely sight—my feelings truly sympathize with those who are call'd to leave their dear relatives by the way.

Br. Hanes having had considerable difficulty—his Com[pany] is broken up.

Thursday, May 14th. Last night a very heavy rain.

Friday, May 15th. Bishop W[hitney] & family leave us this morning. Every departure makes us more & more lonely—it seems almost like the days of Peleg when the earth was divided but we hope to follow soon—may be the pleasure of meeting compensates for the parting.

Sunday, May 17. The meeting held at Taylor's camp, which has not mov'd. Yesterday I enjoy'd the novel scenery of a quilting out-of-doors, after which with much conviviality & agreeable sociability the party took tea with sister

Dalton, the mistress of the quilting—present Sis[ter] Markham, Yearsley, Gleason, Harriet & Catherine. Our treat was serv'd in the tent, around a table of bark, spread on bars, supported by four crotches driven into the ground—and consisted of light biscuits & butter, dutch cheese, peach sauce, custard pie & tea.

This eve. Warren return'd—had but little success in the country—Yearsley

MT. PISGAH MONUMENT—NEAR THE BASE APPEARS THE INSCRIPTION: LENORA CHARLOTTE SNOW, DAUGHTER OF ELDER LORENZO AND CHARLOTTE SQUIRES SNOW



not expected for several days—looks rather discouraging but we are not at all discourag'd, tho' we hear that the Com[pany] is 30 m[ile]s ahead & still going on.

Monday, May 18. Capt. [Wm.] Smith & [Amasa] Lyman, [Br.] Whitney leave us quite masters of the field—altho' so much alone, I feel no despondency—my health is daily improving & my spirits buoyant—I feel that the blessing of the Lord & the blessings of many who have gone on attend me. Surely happiness is not altogether the product of circumstances—our father who watches over his children's welfare will order all things for good—if we will put our trust in him, we need not fear.

But I find from every day's experience, that while we are thrown into the midst of all sorts of spirits, it is my lot to have one about me that is a constant annoyance, one with whom I cannot & will not hold fellowship—thro' whose instrumentality much disquietude has been occasioned!

Tuesday, May 19. This morning a circumstance occur'd which renew'd my reflections on the subject of family government. Without order all is confusion, & without mutual action in the head, (& mutual feeling & mutual understanding must produce mutual action) there can be no order. One parent must support the claims to respect for the other & this can never be done while either exposes the faults of the other in the presence of the children.

In the eve[n]ing we took leave of our transient place of residence—cross'd the Creek over which the brethren had built a bridge, & went perhaps 3 ms., leaving Sis. Yearsley in waiting for her husband not yet return'd from the country. Our encampment consists of 3 wagons to wit: Col. M[arkham]s, Warren's & Capt. Dalton's.

Wednesday, May 20. Rain'd all day—did not leave; Bro. Dany came up.

Thursday, May 21. Rain'd in the forenoon, did not leave.

Friday, May 22. Travel'd 5 m[ile]s, came up with Turley & Smith.

Saturday, May 23. Travel'd 12 m[ile]s over a rolling prairie. Horace Whitney & King came up with us last night, who had gone with teams to assist Col. Markham, br. Yearsley &c. to

SITE OF
MT. PISGAH

the next location. We overtook Gen. [Charles C.] Rich—met Kingsbury & L. [?] W. [?] going out to trade—pass'd a guide board &c.

Sunday, May 24th. Travel'd 10 or 11 ms.—

Monday, May 25th. Rain'd heavily last night—streams overflow the bridges & render them almost impassable. After crossing one where the men carried the women over, (br. W. Cahoon liberally contributing his services as ferry-boat), we ascended a hill on which we had the novel pleasure of viewing a huge pile of stones. We arriv'd at the Camp situated in a small grove with a beautiful prospect; happy once more to meet with home & friends. On the middle fork of the Grand River.¹

Bishop Miller had started out before our arrival.

Tuesday, May 26th. Spent the day at [my brother] Lorenzo's. Call'd at Pres. Young's. Hard shower last night.

Saturday, May 30th. Spent the day with Sis[ter] Whitney & Kimball at Sarah's—the br[ethren] rode out for council. Had a pleasant interview with Sis[ter] Young & spoke with [Pres. Young].

Sunday, May 31st. Conference today interrupted with rain. Harriet [Snow] call'd in the eve[ning]. Said L[orenzo] is quite sick—sent him some aloy [aloe]. Br. N. Rogers died.

Monday, June 1st. The month commences with a volley of nature's tears—quite cold. D. Gleason & I are in the wagon with a kettle of coals. Last night I dream'd that Sis[ter]

M[arkham] came to me much animated & said that the calculation for us to stop here was revers'd & said we were to go on—which she this morn[ing] fulfill'd in part—not exactly.

I do not know why some are call'd to more self denial than others—I pray that I may live to see the time when patience & submission will be rewarded in righteousness.

Inasmuch as I have plead the cause of the oppress'd at the risk of life, (for my life has been openly threaten'd in consequence of it)—inasmuch as I have ever plead the cause of liberty, I think God would approbate & sanction as a just right for me to be present when the saints shall rear the standard to the nations of the earth; at all events I prefer stopping behind for the present that every possible means may be appropriated to liberate the Twelve from the oppression of selfish ones who never have made sacrifices for the truth's sake—yet I find a trial to my feelings in being separated from those with whom I have ever been associated in the Church.

Brown's com[pany] cross the river

today—Sis[ter] Sessions brought me the Hancock Eagle, from Sis[ter] Lyon & bade "good bye!"

Tuesday, June 2. Those of Heber's [C. Kimball] com[pany] who were ready, leave today with a mingled sensation of pleasure & regret. I bade sis. K[imball] & those connected "farewell." She made me a little present which I prize much for her sake. A. Fielding arriv'd.

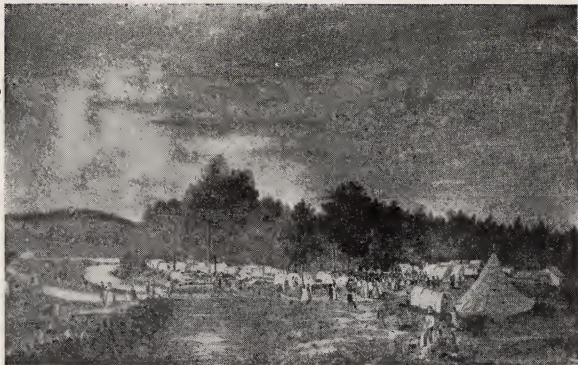
Wednesday, June 3. Bish[op] W[hitney] & family leave this morn[ing]. Sister W[hitney] came to our wagon & sang me a beautiful song of Zion, which I rejoic'd in as a parting blessing—it is a season not to be forgotten. Whiting [Markham] goes to drive team for Heber [C. Kimball]. About noon Harriet [Snow] came & helping me to a horse, I rode home with her—found [my brother] L[orenzo] very sick, altho' the medicine I sent on Sun[day] eve[ning] had a good effect. I pray the Lord to restore him to health—I feel the worth of his unremitting kindness to myself and others.—Walk'd home at night.

Thursday, June 4. Bro. Dalton left—Wrote a letter to S[arah] M. [Kimball] expecting Br. M[arkham] to start to Nauvoo but he did not get off. Mov'd into a house built of logs, some peal'd & some with bark on, layed up cob fashion from 3 to 8 inches apart—the roof form'd by stretching the tent cloth over the ridge pole & fastening at the bottom on the outside, which, with carpeting, blankets, &c., fasten'd up at the north end to prevent the wind which is almost cold as winter, we find ourselves very comfortably & commodiously situated.

Heard that one of the br[ethren], sent to Brown for a yoke of cattle which he had appropriated—I not only feel reconciled, but rejoice that we stopp'd that others may have the means, br. M[arkham] having given up all his

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A CONFERENCE ALONG THE PIONEER TRAIL



¹The first of June found us in a small grove on the middle fork of Grand River. This place, over which Elders [Charles C.] Rich and [William] Huntington were called to preside, was named Pisgah; and from this point most of the divisions filed off, one after another. Colonel Markham appropriated all of his teams and one wagon to assist the Twelve and others to pursue the journey westward, while he returned to the States for a fresh supply.

Companies were constantly arriving and others departing; while those who intended stopping till the next spring were busily engaged in making gardens, and otherwise preparing for winter—sheltering themselves in rude log huts for temporary residence. The camps were strung along for several hundred miles in length from front to rear.—Eliza R. Snow, quoted in *Women of Mormondom* (Tullidge), p. 314

"Blessed is the Nation

"**B**LESSED is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance" (Psalms 33:12). So said the Psalmist. This saying it would be well for the people of America to remember.

No nation has been more greatly blessed than has the United States. We live in a land which has been called choice above all other lands by divine pronouncement. The Lord has watched over it with a jealous care and has commanded its people to serve Him lest His wrath be kindled against them and His blessings be withdrawn. Our government came into existence through divine guidance. The inspiration of the Lord rested upon the patriots who established it, and inspired them through the dark days of their struggle for independence and through the critical period which followed that struggle when they framed our glorious Constitution which guarantees to all the self-evident truth proclaimed in the Declaration of Independence, "that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." That is to say, it is the right of every soul to have equal and unrestricted justice before the law, equal rights to worship according to the dictates of conscience and to labor according to the individual inclinations, independently of coercion or compulsion. That this might be, the Lord has said, "I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose and redeemed the land by the shedding of blood" (D. & C. 101:80).

The founders of this nation were men of humble faith. Many of them saw in vision a glorious destiny for our government, provided we would faithfully continue in the path of justice and right with contrite spirits and humble hearts, accepting the divine truths which are found in the Holy Scriptures. The appeal of these men has echoed down the passing years with prophetic warning to the succeeding generations, pleading with them to be true to all these standards which lay at the foundation of our government. This country was founded as a Christian nation, with the acceptance of Jesus Christ as the Redeemer of the world. It was predicted by a prophet of old¹ that this land would be a land of liberty and it would be fortified against all other nations as long as its inhabitants would serve Jesus Christ; but should they stray from the Son of God, it would cease to be a land of liberty and His anger be kindled against them.

Address delivered over KSL and the Columbia Church of the Air, from the Salt Lake Tabernacle, 11:00-11:30 a.m., M.W.T., Sunday, April 4, 1943, during the 113th General Conference

It is a sad reflection, but one that cannot be successfully refuted, that we have forgotten the admonition which has come down to us, just as Israel forgot the commandments which would have blessed that nation in the land of Canaan forever had they been observed. In forsaking these laws we stand in danger of punishment as the people of Israel stood in danger of punishment because they forsook the Lord and failed to repent and accept the warnings of their prophets.

Since the days of our fathers there has been a gradual straying from the sacred teachings which we have received. In later years we have, in fact, fulfilled the prophecy of Paul:

This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, highminded, lovers of pleasures more than lovers of God:

In other words, all that has been revealed for the salvation of man from the beginning to our own time is circumscribed, included in, and a part of these two great laws. If we love the Lord with all the heart, with all the soul, and with all the mind, and our neighbor as ourselves, then there is nothing more to be desired. Then we will be in harmony with the total of sacred law. If we were willing to live in harmony with these two great commandments—and we must do so eventually if we are worthy to live in the presence of God—then wickedness, jealousy, ambition, covetousness, bloodshed, and all sin of every nature would be banished from the earth. Then would come a day of eternal peace and happiness. What a glorious day that would be! We have been endowed with sufficient reason to know that such a state is most desirable and would establish among men the Fatherhood of God and the perfect brotherhood of man.

But as a people have we not forsaken these commandments? Can we say that we love the Lord with all the soul? Can

GOD WILL NOT PERMIT US TO MOCK HIM AND HOLD HIS LAWS IN CONTEMPT WITH IMPUNITY.

Having a form of godliness, but denying the power thereof (II Timothy 3:1-5).

This is a very severe indictment made by Paul; but can we honestly deny the charge? The Ten Commandments are just as much the word of the Lord today as they were when written by the finger of God on Sinai. They have not been abrogated; they have not been modified and are binding upon the people with all the force which accompanied them when first uttered. As sure as we live, we are to be judged by them and all other divine commandments, for God will not permit us to mock Him and hold His laws in contempt with impunity.²

Have not the people of this land ignored the first commandment?

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets (Matt. 22:37-40).

we say we are as solicitous for the welfare of our neighbor as we are for our own? As we look about us, we cannot fail to see the selfishness, the unbelief, blasphemy, and love of evil which are found everywhere among the people, all revealing to us our weakness and unwillingness to obey these laws. We are not ignorant of the things of God, for they have been made known to us from the days of Adam until now and are recorded in the Holy Scriptures. Messengers from the presence of God have been sent to the earth from the beginning to establish in the hearts of men and to reveal to them all that is essential for man's salvation. If any among us is ignorant of these things, it is due to wilful rebellion. The Son of God came to earth Himself to show us by example the way to eternal life, and was Himself free from all sin. We cannot excuse ourselves for the violation of the laws of God on the ground of ignorance. With all of these commandments before us, we are moral agents responsible to the Most High and under obligation to be obedient.

¹Lehi in Book of Mormon, 2 Nephi 1:7

²Galatians 6:7

Whose God is the Lord..."

By JOSEPH FIELDING SMITH

Of the Council of the Twelve

PSALMS 33:12



JOSEPH FIELDING SMITH

Nevertheless, because of the love of the things of the world and the enticing influence of the powers of darkness, we have departed from the strait path¹ which leads to life and which our Lord has said few men find because they love darkness rather than light, their deeds being evil. We have permitted the philosophies of men, which deny the

So it will be in the judgment. Every man shall receive a reward according to his works. Unfortunately there are many selfish, greedy agencies at work playing upon the credulity and ignorance of the people, enticing them to indulge in many evil habits which weaken and impair their vitality and drive them from the spiritual guidance promised them through their humility and faith.

Have we observed the Sabbath day and kept it holy? Is it not a fact that we have looked upon this law as being obsolete; something suited, perhaps to the needs of a primitive people, who, like little children, need special care, but not necessary for us to observe in this modern world of superior wisdom? Is it not the fact that through the length and breadth of our land, this sacred commandment has been treated, and is being treated, with absolute contempt? Have we not made of it a day of pleasure, of indulgence, and have we not lost all love for its sacredness? How can we expect the Lord to bless us when we ignore so universally this holy law?

Have we not forgotten to pray and to thank the Lord for His mercies and for His guidance in all that we do? If at times we have been requested to seek the help of the Lord in this great struggle which has deluged the world, have we prayed in the true spirit of prayer? What good does it do for us to petition the Lord, if we have no intention of

of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me" (D. & C. 101: 7-8). If we draw near unto Him, He will draw near unto us, and we will not be forsaken; but if we do not draw near to Him, we have no promise that He will answer us in our rebellion.

Are we free from all covetousness? Do we refrain from desiring to possess unjustly the property of others? Have we permitted the lusts of the flesh and the desire to possess that which is not our honest due, to canker our souls?

Have we not come to look upon the sacred and holy bonds of matrimony as merely a civil contract which may be broken at will on the slightest whim by either covenanting party? Has not divorce become a blot upon the nation? How can we reconcile our practices and the statutes of many states with the commandments given us by Jesus Christ in relation to the marriage covenant? The home is the foundation of civilization and vital to the safety of our country. When the home is destroyed, the foundation of the country is in danger of destruction. Such has been the history of the past among nations. Marriage is a sacred ordinance instituted before death came into the world when the Lord said, "It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18).

Throughout our land we see the tragedy of broken homes, fathers and mothers separated, children denied the natural affections. Children have a right

EVERY MAN SHALL RECEIVE A REWARD ACCORDING TO HIS WORKS.

divinity of Jesus Christ and mock at the sacred ordinances of the gospel, to enter into our schools, our businesses, and our homes, thus weakening our faith and our reverence for our Creator. We have forgotten that man was created in the image of God, that the scriptures declare that we are His offspring, and that we are commanded to seek first the kingdom of God and His righteousness.

Are we keeping our bodies clean and free from all contaminating influences? We are informed that no unclean thing can inherit the kingdom of God, that "he that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Rev. 22:11).

¹Matt. 7:14

WHAT THE WORLD NEEDS TODAY IS TO DRAW NEARER TO THE LORD.

keeping His commandments? Such praying is hollow, mockery and an insult before the throne of grace. How dare we presume to expect a favorable answer if such is the case? "Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." So said Isaiah (Isaiah 55:6-7). But is not the Lord always near when we petition him? Verily no! He has said, "They were slow to hearken unto the voice

to the blessings coming from this sacred union. They are entitled to the love and care of faithful parents and the happiness and devotion which true worship brings. When these blessings are lost, the whole community suffers and the integrity of government is weakened. It is a shame and a disgrace that so much evil is coming out of broken homes, and this comes largely because we have forgotten God and our obligations to serve and honor Him. Truly we have much room for repentance and a return to the simple worship of true Christianity.

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PRESIDENT RUDGER CLAWSON

A Great Work

By
RUDGER CLAWSON

Of the Council of the Twelve

Delivered at the Sunday afternoon session of the 113th Annual Conference, April 4, 1943, in the Tabernacle

And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.

After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.

After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

Therefore, the keys of this dispensation are committed unto your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

It is shown here very clearly that before this marvelous work and wonder should be accomplished certain keys should be given to the earth, and I have read in your hearing concerning these keys, and it throws a great deal of light on this subject. It emphasizes the responsibility resting upon Latter-day Saints to familiarize themselves with these keys and laws and testimonies that are given.

I testify to you, my brethren, that this revelation was given for our profit, and I express to you my testimony in these words, that I know the Lord is with us, that Jesus is the Christ, and that Joseph Smith was and is a prophet of God. We are engaged in a glorious work. It is a marvelous scene to look out upon this gathering of Priesthood.

I trust that I may never lose this testimony that I have.

God bless you, in the name of the Lord Jesus Christ. Amen.

ALARM— Call to Arms

(No-Liquor-Tobacco Column)

THE National Education Association has said: "The rapid increase in cigarette smoking among people of all ages and both sexes, and especially among growing boys is not only a cause for alarm; it is a call to arms."

The magazine *Good Health* in a recent issue said although alcoholic drinks and tobacco are forbidden in school and college athletics, "The army authorities not only afford the soldiers an opportunity for smoking but actually supply the materials. The emergency one-day ration contains a dozen cigarettes. Thus the boys are virtually told that when they are in a most trying situation, tobacco is on a par with food. Many young men enter the army who have not forgotten the teachings of their Boy Scout days and do not smoke. Temptation assails them from every side. Most of their companions use tobacco. Charitable organizations and generous individuals send in cartons of cigarettes. . . . Along comes Uncle Sam uttering a benediction on the filthy weed." For the Christmas holidays, the American Red Cross enclosed cigarettes in every package sent to the boys overseas.

Manufacturers of cigarettes and alcoholic beverages have set out to induce your sons and daughters to become addicts to the use of their products, sparing nothing to gain their end. For proof listen to numerous radio announcements, see "ads" in newspapers, magazines, on screens, billboards.

What can we do to help?

As to alcoholic beverages let us refer to recent statements of the *Chicago Daily News* and American Business Men's Research Foundation. The *News*, an anti-prohibition journal, in an editorial entitled, "The Demon Rum is Dumb," refers to a document recently sent out by a wholesale liquor house, fearful of the reactions to the intense liquor advertising campaigns. The document said: "We are beating the drums for the sale of more liquor. We are waving the banners for greater and greater consumption. We are increasing the waste of manpower and material in the business along many lines. . . . The public knows that we are a non-essential and purely luxury business." The *News* approved the statements in the document and advocated giving up liquor advertising campaigns.

In its Bulletin No. 1 the Foundation says the liquor traffic "is revealed as a saboteur, socially, commercially, and politically; a menace to public morale; an increasing breeder of inefficiency wherever found. . . . The liquor trade, despite all warnings, even by its own spokesmen, continues to

(Concluded on page 297)

My brethren, at the set time Columbus appeared, and the new world was born. At the set time Joseph Smith appeared, and it was predicted that a great and marvelous work was to commence. Both characters were here and had their part to play among the children of men. Columbus discovered the new world on October 12, 1492. Joseph Smith organized the Church of Jesus Christ of Latter-day Saints April 6, 1830, and it is destined to fill the whole earth.

I am impressed this afternoon to read a few words from the Doctrine and Covenants, Section 110:

The veil was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father.

Behold, your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice.

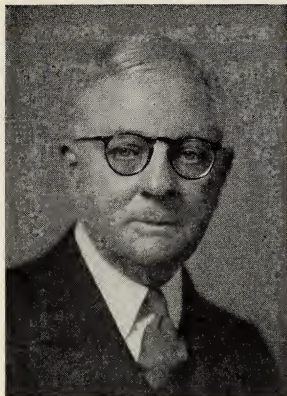
Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name.

For behold, I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house.

Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house.

Yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house.

MISSIONARIES of the Stakes of ZION



PRESIDENT LEVI EDGAR YOUNG

By

LEVI EDGAR YOUNG

Of the First Council of the Seventy

Delivered at the Sunday afternoon session of the 113th Annual Conference, April 4, 1943, in the Tabernacle

faith to explain the message of eternal life. They may have felt at times something of fear, but they recall the words of the Apostle Paul to Timothy:

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind (2 Tim. 1:6, 7).

As you go to your work, remember that the value of your teaching depends upon the spirit in which it is done. With your gifts and opportunities you converse with people of all classes, and you show them how they may glorify their lives through the gospel of Jesus Christ. The call you have accepted is much larger than can be met by any ethical code or teaching of philosophy. You put into your work your best thought, and this dignifies your lives. You are capable of doing better work than ever before, for you are to give every minute of your spare time to filling your minds with knowledge, for to be missionaries, you must be good teachers. Plan your work and devote

your lives to it. You missionaries are not to do any other Church work than that of the true missionary, and no gifts of God can make good unless you give your spare hours to quiet and devoted study. Your success will depend upon the spirit of genuineness, of faith, and of humility, which characterize your words. Thousands of people have come recently to live in Utah. Remember that the world is full of good people everywhere, and it is for you to stir up the gift of God within them. It is not only the matter but the manner; not only the doctrine, but the man that count. Read the Church works with deep intent and purpose, and with prayerful hearts. You will appreciate the growing strength of your own powers. A noted scholar of Oxford University spent thirty-eight years in studying the book of Exodus, and think of the many scholars who have given their lives to the study of the book of Job. If you will read carefully the first chapter of the first book of Nephi in the Book of Mormon, you will see why one student has spent months in analyzing its fine content. The greatest and most enduring satisfaction comes from your studies and in your influence on individuals; in guiding them, helping them, saving them.

There is something noble, something ineffably rich and magnificent about your work. All that is expected of you besides your labors in the field and your hours of study is your attendance at sacrament meetings as well as your regular quorum and Priesthood meetings. Fulfill your missions with all your hearts and may God bless you in your noble work. Look to the future. Build upon the past, but look to better days. Strive for more knowledge and a better understanding of the "spirit of true religion." Glorify your Father in heaven by glorifying the divine gifts that He has given you. Then you will have power and strength, and people will sense your sincere purposes and your deep and abiding testimonies of the glory of the Lord.

If you missionaries will accept your call as a divine purpose, then you shall walk unafraid every day and enjoy your hours with the people whom you meet. You will trust instinctively and naturally the guidance of the Holy Spirit on which you learned to rely in the days of your strength. May the Lord bless you in your sacred endeavors, I ask in His name. Amen.

NINETY years ago, on the sixth of April, 1853, three missionaries were called to go to China to carry the gospel message to the people of that country. One of those young men was Hosea Stout, then a Regent of the University of Deseret. They were to go to San Francisco, and there take a sailing ship bound for Asiatic ports. The history of that missionary endeavor is among the most thrilling in the history of the Church. During that same year, Elder Lorenzo Snow laboring in Italy edited and printed the Book of Mormon in Italian, and Elder John Taylor supervised the printing of the same book in French, in the city of Paris. What a far-reaching work was done in those early days by the missionaries of the Church!

When the First Presidency issued their decision in 1936 that every Stake of Zion should maintain an organized mission, the message was received by all the stake presidents as a clarion call. Within a few months, every stake had its local organization, and hundreds of missionaries had begun their work. The splendor of their spirit and the nobility of their achievements have already become known, for by their efforts hundreds of souls have been brought to a knowledge of the gospel.

The call of these local missionaries is just as important and sacred as the call of the missionaries to go into foreign countries. While it comes through the stake presidents, it is none the less important and divine, for the First Presidency has delegated the stake presidents to attend to this important work. The mission is for two years, and when a brother or sister accepts the call, it is a sacred promise to God that he or she will go forth with joy and

THE UPWARD LOOK

By Weston N. Nordgren

THE Evening Star, a perfect light,
Hangs softly in the sky—
So pure, serene, so twinkling there,
A work of God, on high.

The reddened, dull, and blinking eyes
Of industry below—
Achievements are of man, who tries
To labor, learn, and know.

How like that perfect light above,
We see the gospel glow
To light our frail and human path—
Inspire us as we go.

And all achievements that we prize
Here in the dust of earth,
Are all progressive steps of man
Toward new, eternal birth.

THE WAY OF *Salvation*

By DR. JOHN A. WIDTSOE

Of the Council of the Twelve

*Delivered at the Sunday afternoon session of the 113th Annual Conference,
April 4, 1943, in the Tabernacle*

DEAR brethren, fellow-workers in the cause of Christ, I pray that I may be guided by the good spirit that has been with us throughout this day in the few words I may say.

I should like to comment on the theme which was placed before us by President Clawson. This conference coincides, so it happens, with the fiftieth anniversary of the dedication of the great Salt Lake Temple. That beautiful edifice, made of granite and lifting its spires heavenward, is an evidence of the willingness of the Latter-day Saints to yield obedience to the will of God, and to sacrifice in behalf of His cause.

The work done in the temples of the Lord represents the culmination of the obligations, privileges and blessings of the Priesthood. No man has completed—nor a woman with him—the Priesthood cycle until he has received the blessings that the temple has to offer.

It is sometimes thought that the work done in the temples is for the aged, and decrepit. Temple work is, primarily I was about to say, for those engaged in the active affairs of life, for those who are in the midst of life's battle, the young and the middle-aged. Perhaps they need it most. Certainly, it is quite as much for these as for those who seek refuge in their old age in the blessings of the temple.

Work in the temples is also for the dead. That we all know. Imbedded in the temple ceremonies and endowment is one of the most glorious of all the principles of truth given in this day—the principle of universal salvation. We are all the children of God, His very children; and He desires to bring all of us back into His presence, into His kingdom. He has provided means by which this may be done. He has no favorites, except as we ourselves by our imperfect living may defeat His desire. That is one of the great doctrines of the Church; unique and peculiar to this people. It is a challenging doctrine, that though a man may fail to hear the gospel upon earth, though he may fail, when he hears it, to comprehend it, he may yet have the opportunity after the grave, after this life is over, to participate in the blessings of the gospel, and to win his place in the kingdom of God.

It is a marvelous and comforting thought that there is hope beyond the grave. Millions have died in sorrow, and those who have been left behind have sorrowed and suffered, because they have failed to understand this law, one of the fundamental, basic principles of the gospel.



JOHN A. WIDTSØE

Temple work is very important. The Prophet Joseph Smith is reported to have said—it is so recorded and printed—that there is no more important duty resting upon the Latter-day Saints than to do the work for which we have erected temples. It is interesting to remember that in the Doctrine and Covenants, the collection of some of the revelations given by the Lord to the Prophet Joseph Smith, the oldest revelation, therefore really the first, deals almost wholly with the subject of salvation for the dead. It is a significant fact of history, also, that Brigham Young had been in this valley only four days when he came to a spot a few feet from where we are meeting today, in the midst of the sagebrush, and placed his cane in the ground, saying: "Here we shall build a temple to the Most High." The pioneers were hungry and weary; they needed food and rest; a hostile desert looked them in the face; yet in the midst of such physical requirements they turned first to the building of temples and to the spiritual food and strength that the temples provide.

Sometimes we forget the greatness of this work. It is a glorious thought that you and I, ordinary men, may do work upon earth that will be, as recognized in heaven; that we may be as saviors to those who have gone before us into the unseen world. The Lord came upon earth and, in our behalf, in behalf of the whole race of God's children, did work which will bring us eternal life and joy and blessings. So, in a humbler manner

may we, each one of us, do work for the dead that will bless them eternally, if they accept our service. We, also, may become saviors—saviors on Mount Zion." That is a glorious thought that should remain in the minds of Latter-day Saints. It certifies to the claim that mankind are equally the children of God. It extends the doctrine of brotherhood to the whole human race.

The Savior gave of Himself, gave His very life that we might live. To sacrifice that others might be blessed was His word, His work, His life. Sacrifice is the evidence of true love. Without sacrifice love is not manifest. Without sacrifice there is no real love, or kindness, the kindness suggested in the splendid theme discussed by Bishop Ashton. We love no one unless we sacrifice for him. We can measure the degree of love that we possess for any man or cause, by the sacrifice we make for him or it.

As the Lord gave His life to prove His love for His brethren and sisters, the human race, we may show the spirit of love more vigorously than we have done if we will make the small sacrifices necessary to seek out our genealogies, to spend time and money for the work, to take time to go to the temple ourselves for the dead. All such service may entail sacrifice, but sacrifice lifts us toward the likeness of God, the likeness of our Elder Brother Jesus Christ. If we Latter-day Saints have any great ideal, it is that of our Elder Brother. All that we strive for, and all that we have fought for, and all that we pray for, is to become more and more like Him as our days and years increase. As He gave His life, unselfishly for us, so each of us, extending the open door of salvation to the dead, most of whom are but names to us, may then by our unselfishness, claim in very deed to be followers of Christ.

Temple work, in form and substance, reflects the fundamental principles and thoughts belonging to the gospel of the Lord Jesus Christ. We must dig deeply to taste the sweetness of the gospel. We cannot merely move about on the surface to secure the full gift of the Lord's plan of salvation. Deep down in the eternal realities, of which temple work is one, lies the real meaning, message, and blessing of the gospel.

These are trying days, in which Satan rages, at home and abroad, hard days, evil and ugly days. We stand helpless as it seems before them. We need help. We need strength. We need guidance. Perhaps if we would do our work in behalf of those of the unseen world who hunger and pray for the work we can do for them, the unseen world would in return give us help in this

(Concluded on opposite page)

AUTHORITIES OF THE CHURCH SUSTAINED, WARD AND BRANCH CHANGES, AND DEATHS

The General Authorities of the Church as they were sustained at the 113th Annual General Conference:

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard K. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen, Sylvester Q. Cannon, Harold B. Lee.

PATRIARCH TO THE CHURCH

Joseph F. Smith.

The Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers, and Revelators.

ASSISTANTS TO THE TWELVE

Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Sonne, Nicholas G. Smith.

TRUSTEE-IN-TRUST

Heber J. Grant, as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Wyner, Antoine R. Ivins, Samuel O. Benson, John H. Taylor, Rufus K. Hardy, Richard L. Evans, Oscar A. Kirkham.

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop.
Marvin O. Ashton, First Counselor.
Joseph L. Wirthlin, Second Counselor.

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Law as Assistant.

CHURCH BOARD OF EDUCATION

Heber J. Grant, J. Reuben Clark, Jr., David O. McKay, Rudger Clawson, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, John A. Widtsoe, Adam S. Benson, Joseph F. Merrill, Charles A. Callis, Franklin L. West, Albert E. Bowen.

Frank Evans, Secretary and Treasurer.

COMMISSIONER OF EDUCATION

Franklin L. West.

SEMINARY SUPERVISORS

M. Lynn Bennion, J. Karl Wood.

AUDITING AND FINANCE COMMITTEE

Oval W. Adams, Albert E. Bowen, George S. Spencer, Harold H. Bennett.

TABERNACLE CHOR

Lester F. Hewlett, President.
J. Spencer Cornwall, Conductor.
Richard P. Condie, Assistant Conductor.

ORGANISTS

Alexander Schreiner, Frank W. Asper.
Wade N. Stephens, Assistant Organist.

CHURCH WELFARE COMMITTEE ADVISERS

John A. Widtsoe, Albert E. Bowen, Marion G. Romney, Thomas E. McKay, Clifford E. Young.

Alma Sonne, Nicholas G. Smith, Antoine R. Ivins, John H. Taylor, LeGrand Richards, Marvin O. Ashton, Joseph L. Wirthlin, general presidency of Relief Society.

GENERAL COMMITTEE

Henry D. Moyle, chairman; Robert L. Judd, vice-chairman; Harold B. Lee, managing director; Marion G. Romney, assistant managing director; Mark Austin, Clyde C. Edmonds, Sterling H. Nelson, William E. Ryberg, Stringam A. Stevens, Howard Barker.

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Amy Brown Lyman, president.
Marcia K. Howells, first counselor.
Belle S. Spafford, second counselor, with all the members of the board as at present constituted.

DESERT SUNDAY SCHOOL UNION

Milton Bennion, general superintendent.
George R. Hill, first assistant superintendent.
A. Hamer Reiser, second assistant superintendent with all the members of the board as shall be appointed.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, general superintendent.
Joseph J. Cannon, first assistant superintendent.
Burton K. Farnsworth, second assistant superintendent with all the members of the board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, president.
Helen Spencer Williams, first counselor.
Verna W. Goddard, second counselor with all the members of the board as at present constituted.

PRIMARY ASSOCIATION

May Green Hinchley, president.
Adele Cannon Howells, first counselor.
LaVern W. Parmley, second counselor with all the members of the board as at present constituted.

CHANGES

Changes in Church officers, stake, ward and branch organizations since last October Conference—1942

SPECIAL APPOINTMENTS

Mrs. Belle Smith Spafford, editor of the *Relief Society Magazine* was appointed second counselor in the General Presidency of the National Woman's Relief Society, succeeding Mrs. Donna D. Sorenson. Elder Milton Bennion appointed general superintendent of the Desert Sunday School Union succeeding George D. Pyper, with Dr. George R. Hill as first assistant and A. Hamer Reiser as second assistant. General Mission Committee reorganized with Tracy Y. Cannon, chairman; LeRoy J. Robertson advanced to first assistant to succeed the late George D. Pyper. J. Spencer Cornwall named new second assistant and treasurer.

NEW MISSION PRESIDENTS

John Q. Adams appointed to succeed Willford W. Emery as president of the Samoan Mission.
Lorin F. Jones appointed to succeed David E. Haymore as president of the Spanish-American Mission.
Edward L. Clissold appointed president of Japanese Mission succeeding Jay C. Jensen, deceased.

NEW MISSION ORGANIZATION

Navajo-Zuni Mission organized February 27, with Ralph William Evans, Shiprock, New Mexico appointed as president.

NEW TEMPLE PRESIDENCY APPOINTED

Edward L. Clissold appointed to succeed Albert H. Belliston as president of the Hawaiian Temple.

STAKE PRESIDENTS CHOSEN

Elmer A. Graft chosen president of the Zion Park Stake, to succeed Claudius Hirschi.

George Christensen chosen president of the Rigby Stake, to succeed Hyrum T. Moss.

J. Doyle Jensen chosen president of the Lost River Stake, to succeed Victor D. Nelson.

NEW WARDS ORGANIZED

South Seattle Ward, Seattle Stake, formed by a division of the Queen Anne Ward.

Mission Park Ward, Pasadena Stake, formed by a division of the Rosemead Ward.

DEPENDENT BRANCH MADE WARD

Temple Ward, North Idaho Falls Stake, formerly Mud Lake Branch.

NEW INDEPENDENT BRANCHES

Basic Branch, Moapa Stake.

Topaz Branch, Desert Stake.

Port Orchard Branch, Seattle Stake.

DEPENDENT BRANCHES MADE INDEPENDENT BRANCHES

Bloomfield Branch, Young Stake.

Reeds Branch, San Fernando Stake.

WARD NAME CHANGED

Pocatello 7th Ward, Pocatello Stake, formerly known as the North Pocatello Ward.

WARD MADE DEPENDENT BRANCH
Garcia Ward, Juarez Stake—dependent on Pacheco Ward.

WARD DISCONTINUED

Diamondville Ward, Woodruff Stake, membership annexed to Kamas Ward.

INDEPENDENT BRANCHES DISCONTINUED

Gummett Branch, Blaine Stake, records transferred to Hailey Branch.

Sun Valley Branch, Blaine Stake.

INDEPENDENT BRANCHES TRANSFERRED TO MISSION

Part of the Burdett Branch, Lethbridge Stake transferred to Western Canadian Mission.

Edmonton Branch, Lethbridge Stake transferred to Western Canadian Mission.

THOSE WHO HAVE PASSED AWAY WHILE IN OFFICE

President Jay C. Jensen of the Japanese Mission, died January 31, 1943 after having served about three years.

Bishop Phillip Harbison Hurst, LaCienega Ward, Inglewood Stake, died December 22, 1942 after having served about two years.

George D. Pyper, General Superintendent of the Desert Sunday School Union, died January 16, 1943 after having served as superintendent nine years and counselor twenty-six years.

Bishop Oleen Alder Jensen, Glendale Ward, Onida Stake, died December 26, 1942 after having served about fourteen years.

Bishop Roscoe W. Evans, Eugene Ward, Portland Stake, died March 17, 1943 after having served about four years.

James Peter Christensen, patriarch of the Bear River Stake, died March 23, 1943.

OBITUARIES

Nephi L. Morris, former president Salt Lake Stake, died April 5, 1943.

J. Frank Ward, member of the general committee of the Church Welfare program, died October 22, 1942.

Serge F. Ballif, Sr., former president of the Swiss-German Mission, died November 17, 1942.

James W. Paxman, former patriarch of the Granite and Highland stakes, died January 10, 1943.

Lars Peter Overson, former bishop of the Cleveland Ward and former president of the Emery Stake, died January 5, 1943.

Thomas L. Woodbury, former president of the Tahitian Mission, died December 31, 1942.

THE WAY OF SALVATION

(Concluded from preceding page)
day of our urgent need. There are more in that other world than there are here. There is more power and strength there than we have here upon this earth. We have but a trifle, and that trifle is taken from the immeasurable power of God. We shall make no mistake in becoming collaborators in the Lord's mighty work for human redemption.

So, my message to you, my brethren, the leaders of Israel, is that in perform-

ing our many duties, we remember to give a good share of our time and thought and energy to the work for which this great Salt Lake Temple, and the other temples, were erected.

The story of the rising of the Salt Lake Temple, round by round, in the midst of poverty and hardship, and under the unspeakable persecution of our people, is one that will never be forgotten by the Latter-day Saints. It will rise to become an epic of man's

devotion to truth. It should be a great inspiration for us in our day. We do not want easy days; we want days, no matter how hard they may be, that lead us into the likeness of our Brother, Jesus Christ, and into His presence, and His Father's.

God bless us and prosper us in our work, and make us capable to do the work which has been placed upon us, I pray, in the name of the Lord Jesus Christ. Amen.

SAM BRANNAN

and the

MORMONS

in

Early California

By PAUL BAILEY



THE MISSION AT SAN LUIS REY, CALIFORNIA, WHICH SHELTERED THE MEMBERS OF THE MORMON BATTALION WHO RESTED THERE FOR NEARLY TWO MONTHS IN THE EARLY SPRING OF 1847.

PART VIII

CALIFORNIA's chain of missions was quickly utilized by American army commanders as barracks facilities for the swelling tide of forces engaged in the Mexican conquest. Years before the outbreak of the Mexican War, a large percentage of these missions had been stripped of sacerdotal trimmings, and were now weed-grown and in a sad state of disrepair. The see-saw battle between Mexico's church and civil factions for public control had effectually reduced or broken the hold of Cali-

fornia missions upon the populace. Many priests had fled, and their church properties confiscated. The war's outbreak had come at a time when the mission era was at its very lowest ebb.

Except for a few Indians who still clung to the premises, the Mormon Battalion found the Mission San Diego deserted of life and care. Olive groves and vineyards were weed-grown and neglected. Walled gardens and sequestered burial places were tangled with briars. The

great sprawled buildings were rent with earthquake cracks, and the stately place of worship had been looted. But it was a welcome, comforting spot to those foot-weary Mormon soldiers. The timeless, indolent atmosphere of the place was soothing to bodies delivered now at last from the dusty, drouth-ridden inferno of endless deserts. Buoyant to soul and spirit was the commander's open recognition of their heroism.

Headquarters Mormon Battalion
Mission of San Diego,
January 30, 1847.

(Orders No. 1).

The Lieutenant-Colonel commanding, congratulates the Battalion on their safe arrival on the shore of the Pacific Ocean, and the conclusion of their march of over two thousand miles.

History may be searched in vain for an equal march of infantry. Half of it has been through a wilderness, where nothing but savages and wild beasts are found, or deserts where, for want of water, there is no living creature. There, with almost hopeless labor, we have dug wells, which the future traveler will enjoy. Without a guide who had traversed them we have ventured into trackless tablelands where water was not found for several marches. With crow-bar and pick, and axe in hand, we worked our way over mountains, which seemed to defy aught save the wild goat, and heaved a pass through a chasm of living rock more narrow than our wagons. To bring these first wagons to the Pacific, we have preserved the strength of our mules by herding them over large tracts, which you have laboriously guarded without loss. The garrison of four presidios of Sonora concentrated within the walls of Tucson, gave us no pause. We drove them out, with their artillery, but our intercourse with the citizens was unmarked by a single act of injustice. Thus marching half naked and half fed, and living upon wild animals, we have discovered and made a road of great value to our country. . . .

Thus volunteers, you have exhibited some high and essential qualities of veterans. But much remains undone. Soon, you will turn your attention to the drill, to system and order, to forms also, which are all necessary to the soldier.

By order

(Signed)

Lieut.-Colonel P. St. George Cooke,

(Signed)

P. C. Merrill, Adjutant.¹

The Battalion, in its march from Warner's Ranch, had gained the Pacific's margin at a point some distance north of San Diego. First view of the mighty ocean was from a bluff in sight of the deserted Mission San Luis Rey. Their journey southward to San Diego was partly through the Soledad Valley, partly over cross-trails and hills to the travel-worn mission route of El Camino Real; thence along the coast and in full sight of the ocean, to San Diego's Mission. Of that pulse-stirring first view of the great blue sea, even the grizzled Cooke lost himself in superlatives:

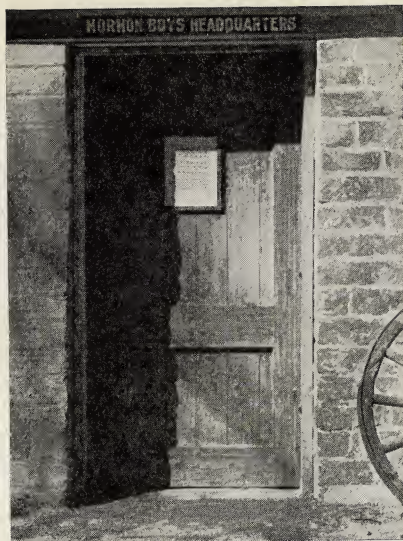
¹Letter extenso, Cooke's Conquest, p. 197

MORMON BOYS' HEADQUARTERS

In 1847-8 this room was used as a "Boarding house" by the Mormons who were working for Captain Sutter.

The same Mormons worked under the direction or control of San Brannan, who at that time had a trading post or store in a large adobe building outside the Fort grounds about where the group of redwood trees now stand at 28th and K Streets.

Of his Mormon workmen Captain Sutter always spoke very highly. They were sober, industrious, and when the great gold strike came and everybody was stampeding to gold diggings, these Mormons held to their contract with Sutter until their job was finished. Many of them later became prominent in California history.



The road wound through smooth green valleys, and over very lofty hills, equally smooth and green. From the top of one of these hills, was caught the first and a magnificent view of the great ocean; and by rare chance, perhaps, it was so calm that it shone as a mirror. . . . The charming and startling effect, under our circumstances, . . . could not be expressed.*

THEIR rest at San Diego proved a brief one. Within two days they were marching northward again to be quartered at the Mission San Luis Rey. The mission's ruined and dirty quarters were cleaned, repaired, and made comfortable by the brethren. Days of intensive military drill followed. Cooke was determined to add a bit of needed martial air to the ragged army. After that, over the protests of the brethren, the Battalion was divided. Company B was ordered back to San Diego for garrison duty. The remaining four companies, with exception of a small thirty-man garrison for San Luis Rey, was marched north to the Pueblo de Los Angeles—arriving there March 23.

The issues of war already had been decided before the Mormon Battalion's arrival on the Pacific Coast. In the north, Fremont in two engagements had successfully de-

feated the Mexicans under Castro. Commodore Sloat, with the American naval squadron, had taken Monterey, and in almost simultaneous action, Montgomery had painlessly claimed Yerba Buena. Stockton's sailors and the recruit-swollen army of Fremont had ended hostilities at Pueblo de Los Angeles. The last, and perhaps bloodiest, engagements had been won by Kearny on December 6, 1846, and January 8, 1847.

The Mormon Battalion was denied a test of mettle in open engagement with the enemy—but courage can be proved in ways other than shedding of human blood. As occupational troops they served their country well; so well that their final departure came amid clamor and petition of the conquered populace that they remain. No modern army has earned such respect. No greater tribute could be offered to the stalwart virtues of the peace-abiding Mormon soldier.

But when the Battalion marched into the squalid Pueblo de Los Angeles, they had yet to win this flattering acceptance. Fremont's wild troopers, quartered at Mission San Gabriel, had spread many a weird rumor as to Mormon depravity. Although California was the strangest of all places to fan hate's flames, the Missourians of Fremont's and Price's commands had shown no hesitation in voicing resentment among the natives. The populace feared the worst when the

Battalion marched through town. They hid behind doors—and there was no cheering.

With no quarters available, the Battalion was forced to encamp on the open plain about a mile from town. The next night, a better site was found a mile up the San Gabriel River. This threw them uncomfortably nearer to Fremont's Missourians of whose belligerent attitude all Mormons were aware. Animosity boiled itself to such a bitter frenzy one night in April that the brethren were routed from blankets, ordered to fix bayonets, and stand ready to repulse an open attack of Fremont's men. Fortunately, no such disgraceful skirmish occurred, and no blood was shed.*

That the brethren were not too favorably impressed with Los Angeles pueblo is attested by the number of first-hand accounts which have come down to us. With quaint truth and brevity, Henry Standage wrote:

May 2. For the last two days I have been more or less through the city of Angels or as it is in Spanish, Ciudad de Los Angeles, and must say they are the most degraded set of beings I ever was among, professing to be civilized and taught in the Roman Catholic religion. There are almost as many grog shops and gambling houses in this city as there are private houses. Only 5 or 6 stores and no mechanics shops. A tolerable sized Catholic church, built of unburnt brick and houses of the same material. Roofs made of reeds and pitched on the outside (tar springs close by or I may say pitch). Roofs flat. There are some 3 or 4 roofs built American fashion. The Spaniards in general own large farms in the country and keep from one to 20,000 head of cattle. Horses in abundance, mules, sheep, goats, &c. Also the Indians do all the labor and Mexicans are generally on horseback from morning till night. They are perhaps the greatest horsemen in the known world, and very expert with lance and lasso. They are in general a very idle, profligate, drunken, swearing set of wretches, with but very few exceptions. The Spaniards' conduct in grog shops with the squaws is really filthy and disgusting even in day time. Gambling is carried to the highest pitch, men often losing 500 dollars in cash in one night, or a 1000 head of cattle. . . .³

Not the least opportunity for idleness was granted the Mormon Battalion during its Los Angeles sojourn. Already it had been partially divided, with almost a fourth of its men garrisoned at San Diego and San Luis Rey. And now, within two weeks of its arrival, Company C was marched away to the mountains to guard Cajon Pass against the guerrilla bands who stubbornly harassed the American forces of

(Continued on page 305)

*See Golder, *March of the Mormon Battalion*, p. 219, which quotes the *Standage Journal* ext.

³*Ibid.*, pp. 220-221

*Cooke's *Conquest*, p. 195

CHURCH AUDITORS' REPORT AND FINANCIAL STATEMENT OF THE CHURCH FOR THE YEAR 1942

THE report of the Church auditing committee was read at the final session of the 113th Annual General Conference. Addressed to President Heber J. Grant and his counselors, the report read:

Dear Brethren:

Your Committee has reviewed the 1942 annual financial report of the Church of Jesus Christ of Latter-day Saints. We are happy to report that the Church is in a stronger position financially than at any other period in its history, a condition made possible only through the voluntary contributions of the tens of thousands of its devoted members—most of them of small means.

The Church has held to its policy of not running into debt; it has ample funds for its normal activities; it has given no mortgages on any of its properties and no mortgages are out-standing. Its position would seem safe short of a drastic inflationary unsettlement, which could carry everything down. This we believe can be, and we devoutly hope will be, averted.

It is readily apparent to the committee that Church funds are regarded as a sacred trust and are being, as they have always been, administered prudently by the sustained authorities for the carrying on of the work to which the Church is dedicated.

Respectfully submitted,

ORVAL W. ADAMS,
A. E. BOWEN,
GEO. S. SPENCER,
H. H. BENNETT,
Church Auditing Committee.

The expenditures by the Church for the year 1942:

STAKE AND WARD PURPOSES

For the erection of meetinghouses and for ward and stake maintenance expenses\$1,841,671

MISSIONARY WORK

For the maintenance and operation of missions, and for the erection and purchase of places of worship and other buildings in the missions..... 916,771

EDUCATION

Expended for the maintenance of the Church school system.... 819,173

TEMPLES

Expended for the maintenance, operation, and construction of temples 292,774

HOSPITALS

Expended for the erection and maintenance of hospital buildings (Included in Church Welfare program) 9,446

RELIEF ASSISTANCE

For direct aid in the care of the needy and other charitable purposes, including hospital treatment (From tithing funds only, Included in Church Welfare program) 307,483

TOTAL\$4,187,318

Which has been taken from the tithes and other Church funds and returned by the Trustee-

in-Trust to the Saints for the maintenance and operation of stakes and wards, mission activities, for the maintenance and operation of Church schools and temples, for hospital buildings and relief assistance.

CHURCH WELFARE PROGRAM

Church membership, stakes and missions 917,715
Amount of voluntary fast offerings and welfare contributions:
In wards:
Fast offerings\$ 568,547
Welfare contributions received by bishops..... 87,564
In missions:
Fast offerings\$ 32,923

Total (all expended for relief)\$ 689,034
Disbursed to the needy by the Relief Society for direct assistance in their homes and for general welfare purposes, such as surgical appliances and preventive and corrective health work 94,128
For carrying on the general, welfare, and educational program of the Relief Society..... 371,442
Expended from the tithes for general and local relief 202,771
Expended directly by the Church Welfare Committee 104,712
Expended for the hospital care of the sick in addition to the amount reported disbursed from the tithes..... 84,916
Total\$1,547,003

30,822 persons who received assistance during the year— which is an average per month of 2,568

Forest Trees for Farm Planting

IN a "plant more trees" program, the state of Utah, cooperating with the United States Department of Agriculture through the Utah Extension Service and the School of Forestry of the Utah State Agricultural College, furnishes young trees for farm planting in Utah at nominal prices; among softwoods—Eastern Red Cedar, Ponderosa Pine, and Blue Spruce; among hardwoods—Green Ash, Siberian Elm, Black Locust, Honey Locust, Russian Olive, Siberian Pea Tree, Black Walnut, and Golden Willow. Trees, priced from one to two dollars a hundred, must be used on farm land and in Utah for woodlot, windbreak, or shelter-belt purposes.

To be eligible for this low-cost service, the purchaser of planting stock must abide by certain conditions prescribed as the terms of the cooperative agreement outlined in Forestry Circular No. 14, obtainable from the School of Forestry, Utah State Agricultural College, Logan, Utah, to which all inquiries should be addressed.

Merchandise produced by the Welfare program disbursed by stake and regional storehouses..\$ 334,529

The extent to which the welfare program is meeting the requirements of the bishops in caring for the needy is indicated by the following percentages:

Food
Program-produced 67.8%
Cash purchases 32.2%
Clothing
Program-produced 54.3%
Cash purchases 45.7%
Fuel
Program-produced 77.7%
Cash purchases 22.3%
Bushels of wheat stored in Church-owned elevators 329,596
Average fast offerings and welfare contributions per capita in wards \$1.08

SUMMARY OF CHURCH BUILDING PROGRAM

Expended for the erection, improvement, and furnishing of:
Ward and stake buildings..\$ 875,193
Mission buildings 134,741
Temple buildings 141,655
Institutes and seminaries..... 19,578
Hospital buildings 5,499
Other buildings 28,166
Amount raised locally for building improvements 853,474
Total\$2,058,306

In addition to the foregoing, the Church hospitals expended from hospital funds the following amounts for the erection and enlargement of buildings and the purchase of equipment: Thomas D. Dee Memorial Hospital, \$58,517; Dr. W. H. Groves L. D. S. Hospital, \$12,773; Idaho Falls L. D. S. Hospital, \$42,583. Total, \$113,873.

STATISTICS

Number of stakes December 31, 1942—143 (at present time the same); 1,128 wards and 114 independent branches, or a total of 1,242 wards and branches in the stakes of Zion. There are 38 missions in the Church.

CHURCH MEMBERSHIP

Stakes 754,826
Missions 162,889
Total917,715

CHURCH GROWTH

Children blessed in the stakes and missions 23,808
Children baptized in the stakes and missions 14,475
Converts baptized in the stakes and missions 11,547

MISSIONARIES

Number of missionaries who received training in the missionary home 643

SOCIAL STATISTICS

Birth rate per thousand 34.3
Marriage rate per thousand..... 19.4
Death rate per thousand 6.0



—Illustrated by John Henry Evans, Jr.

SUDDENLY JEAN KNEW WHY SHE HAD BEEN UNABLE TO DECIDE ABOUT THE HOUSE

GATHERED IN TIME

By DOROTHY CLAPP ROBINSON

ON a sudden impulse, Jean turned her car to the curb and stopped before the real estate office. She found Mr. Jackson just ready to leave.

"I—I'm sorry," Jean was slightly confused, not knowing just why she was doing this. "It's just that I—would you let me have the key to the Connelly place? I should like to see it again."

"Delighted," Mr. Jackson's full, pink jowls quivered with an excess of geniality. "Delighted. I'll do more than that. I'll run you out. I was leaving anyway."

"Oh, no. I mean—I wouldn't think of having you do that. I have my car, and I can find it."

"No trouble at all. Far from it. A brisk ride out there with a charming young lady. Besides, I am anxious to sell you the place."

"Please—you see I—that is," Jean's confusion grew. "I thought I should like to see it alone."

Mr. Jackson shook with laughter at her constraint, her naivete.

"Like to see how you'll like it when the Mister has gone to work, huh? Don't mind my saying it, Miss Peterson, but you are refreshing. Most girls would have jumped at the chance for that place. I hope," he turned mock-serious, "that you are not going to turn down our offer. It is just the location for Mr. Edmunds. You know, prestige, and all that. I've told you this before. Better let me take you out."

"Thank you, but it is near your dinner time. I may be late."

"Well—if you insist."

As soon as she could, Jean fled to

her car. Turning the wheel, she swung it back into traffic. Instead of turning east toward Hillview Heights, she followed the highway south. She must come to a decision. Todd had been a little tight-lipped last night.

"I have heard of girls who married without a house," he said, a little grimly, "but they were in love."

"Todd," she cried. "You know it isn't that, darling. It's just that—that—"

But how could she tell him when she, herself, did not know. She wanted to please Todd. Marriage, her marriage must not prove a mistake. Perhaps the buying of this house had become a symbol to her. That was why she must see it again, alone.

SHE passed the business district, a section of apartment and boardinghouses, passed numerous small homes, and then turned to the right down an unkept street. She stopped before a house set back in a big yard. Its bricks were faded, and the painting on the cornices was beginning to peel. There was a big window at the front. In the back was a wide spreading tree with a swing. The lawn, front and back, was spacious but not particularly well-kept. Suddenly a screen slammed at the back, and Jean became conscious that she was parked directly

before the house. Turning quickly she drove away.

She turned east toward Hillview Heights. Immediately she was conscious that spring was in the air. Signs denied it. The sky was gray. A notional wind played hide-and-seek with bits of paper and spurts of dust. One moment pedestrians were throwing open their coats and the next clutching them together for warmth. From the sidewalk a man's hat went sailing out into the street, skittishly avoiding cars. The owner pushed his heavy vanguard after it but just as his fingers would have grasped it the wind in sudden caprice picked it up and set it down on the sidewalk. Jean laughed aloud, and the uncertainty that had wrapped her like a blanket lifted for the moment.

She was happy, happy, happy. She loved Todd and was going to marry him, but life so often handed out unexpected punches. Things, people, were so uncertain. Like Todd. He looked so well, so utterly untouched by any—any defect. Yet there was the report of his examining board. Now he was working with chemicals in the Bretherton Plant. Marriage could not be uncertain. One must make a go of it.

Before the Connelly house she parked, and this time she got out, locked.

(Continued on page 292)

ON THE BOOK RACK

THE LOGIC OF BELIEF

(D. Elton Trueblood. Harper & Brothers, New York. \$2.75.)

THE professor of the philosophy of religion in Stanford University, already the author of several excellent books on religious philosophy, here sets out to apply the principles of logic to religious belief. He draws upon all reliable knowledge in establishing his conclusions and courageously rejects all views not safely founded in human experience. He quotes at the head of the first chapter, "Religion, science and philosophy refer to the same world." That is really the cementing thought that holds together his argument, which falls into four main divisions, each with several chapters: "The Structure of Belief"; "Types of Belief"; "The Evidence for Theistic Belief"; and "Difficulties of Belief." The conclusion deals with "The Belief in Immortality," from empirical evidence and intimations from the nature of mind, and as the corollary of faith. He calls the book an introduction to religious philosophy, but the subjects discussed, often lost to the average reader of religious books by heavy profundity of style and thinking, are here discussed simply, clearly, to the understanding of every reasonably intelligent reader. It is not to be expected that every conclusion can be accepted; yet as a common sense defense of faith the book deserves wide reading. It would be well if more writers on religion followed Dr. Trueblood's methods in dealing with religious problems.—J. A. W.

CHEMICAL ELEMENTS

(I. Netchaev, Coward-McCann, Inc., New York. 1942. 223 pages. \$2.50.)

THE discovery of the chemical elements is here told in simple language and fascinating style. The men who made the discoveries, and founded the world-transforming science of chemistry are followed in their earnest search for truth. Science often seems mysterious. This book reveals how simply and naturally the facts of science follow sincere inquiry.

The story is romantic and holds the attention to the end. It shows scientific pursuits to be in the field of high adventure. Besides, it presents information that should be possessed by all intelligent people in this day of unequalled scientific endeavor. It is good reading for boys and men, for the beginner or the veteran scientist. It would be well if more books of this kind were available to direct wisely the ambitions of boys. The book is translated from the Russian; and the translator has done her work unusually well.—J. A. W.

DEVELOPMENT OF COLLECTIVE ENTERPRISE

(Seba Eldridge and Associates. University of Kansas Press, Lawrence, Kansas. 577 pages. \$4.50.)

THIS is a monumental study by thirty outstanding American scholars. It presents in condensed, organized form the essential facts of collective enterprises, particularly in the United States. The work falls into five parts with thirty-two chapters: "Growth of Collective Enterprises"; "Fields Already Collectivized"; "Fields Undergoing Collectivization"; "Special Problems"; and a "Theory of Collective Enterprise." Students of this live present-day

subject, need scarcely go further in their search for dependable, comprehensive information. Following the chapters are excellent bibliographies in defense of the statements made. Necessarily, in such a study, the reader may disagree with conclusions, but the facts are correctly presented.

Since cooperation is collectivism in a restricted sense, this volume appeals to all Latter-day Saints. The chapter on "Land Reclamation," by Dr. George Stewart, of the Y.M.M.I.A. general board, is of special interest to those who live in the irrigated section. This chapter is a nationwide survey of the subject, but is by far the best up-to-date summary of the development of irrigation in the United States. The forces at work in building communities of men and women in the desert are clearly delineated. It is profitable reading for all who live in the West.

The chapter on "Rural Resettlement," by Dr. Lowry Nelson, formerly of the B.Y.U. faculty, is also of great interest.

Altogether it is a notable volume serving a present need, and showing what may be accomplished by scholars working together in the spirit of cooperation.—J. A. W.

THE WISDOM OF CHINA AND INDIA

(Lin Yutang. Random House, New York. 1942. 1104 pages. \$3.95.)

WITH the shrinking of the earth's size, mankind must, if peace is to come, learn to understand and appreciate what has been accomplished in other sections of the world. Narrow-minded intolerance of other nations' cultures must be eliminated; this elimination can come about through a wholesome respect inculcated by impartial study. Probably no better book for the Far East can be found than this volume by an eminent scholar who knows and appreciates the cultures of the Orient by birth and heritage, and those of the Occident by study and adoption.

In various subdivisions, Dr. Lin has written an introduction which indicates something of the background for each inclusion. From India, he includes sections from the Hindu and Buddhist philosophies as well as examples of Indian imagination and humor. From China, Dr. Lin includes the great wisdoms of Lao-tse, Chuangtse, Mencius, Motse, Confucius, and Tse-tse. In addition he includes examples of Chinese poetry, wit, and wisdom.—M. C. J.

ARROWS INTO THE SUN

(Jorneed Lauritzen. Alfred A. Knopf, New York. 1943. 311 pages. \$2.50.)

THE inner and outer conflict of a quarter-bred Navajo, Sigor, whether he shall spend his life as a Navajo or as a white man, is the theme of this novel. His double allegiance leads to a series of situations which end, with the help of an auburn-haired Mormon girl, in victory for the white man's blood. The problem is developed dexterously and beautifully.

The scene is laid, supposedly, in the wild country south and north of the Grand Canyon—the Navajos to the south, and the Mormons to the north, in the so-called Utah's Dixie. With the license of the novelist, the miles have been shortened, and some historical facts distorted, but events and localities are easily recognized by the native westerner.

There are in the book descriptions worthy of the sublime scenery of the region; and there are passages of superb emotional appeal. There is power in the book. This first novel gives promise of a distinguished literary career.

It may be fairly asked, however, why the author, who chose to supply Sigor's white man's training in a Mormon community, should caricature the Mormon people and their practices. That adds neither interest nor beauty to the book. The literature which has survived the centuries has clung to truth. There is enough of strength and weakness in men as they are to supply the novelist's imagination. One suspects limitations of mind when there is resort to caricature. The Mormons and their mode of living, as described in this book, are man-made; they would not be recognized by the heavens above nor the earth below. The implication that the Mormons were unkind to the Indians does not conform to truth. The Mormons, from their religious beliefs, were the kindest friends that the Indians had. Several young authors who, like Mr. Lauritzen, are of Mormon origin, have recently entered the field of Mormon caricature. Simple wisdom, as well as artistry, should warn them away from the dishonest rubbish heap of anti-Mormon books.—J. A. W.

THE PICNIC BOOK

(Clark L. Fredrikson. Illustrated. A. S. Barnes and Company, New York. 1942. 128 pages. \$1.25.)

WITH a summer of limited travel and unlimited possibilities of becoming better acquainted with our families presenting itself, this picnic book will prove of inestimable worth in the better planning of leisure. Everything from planning the outing to the making of various kinds of fires is included in this practical book, as well as special occasion programs and games, stunts, and contests, and even suitable music, drama, and speeches to be programmed.

This book will be found a worth-while addition to the home library of every family.—M. C. J.

COME IN

(Robert Frost. Illustrated. With an introduction and comments by Louis Untermeyer. Henry Holt and Company, New York. 1943. 193 pages. \$2.50.)

ROBERT FROST is always an experience, and in none of his books is he a greater experience than in this, his latest, for added to his own rare quality are the abilities of two other capable artists, Louis Untermeyer and John O'Hara Cosgrove.

The versatility which Robert Frost displays is in itself a mark of talent, but the humor and the poignant insight into his subjects set him apart as a genius. The poetry has been gathered under seven heads: "An Invitation," "The Code and Other Stories," "The Hired Man and Other People," "Stopping by Woods and Other Places," "The Runaway and Other Animals," "Country Things and Other Things," and "An Afterword."

The collection includes some of Frost's newer poems as well as the established favorites such as "Birches," "Mending Wall," "Death of the Hired Man." The selection includes poems from the author's seven published volumes of verse.—M. C. J.

(Concluded on page 295)

POETRY

LET MAY DAY COME

By Olive Woolley Burt

LET May day come! Let flower-crowned
Maypoles spread
Their ribbon-arms with benedictory grace
Above the bands of children, whose feet
trace
Patterns of joy on grass. Let realms be led
By freckled queens and barefoot kings,
instead
Of tyrants armed. In every grassy place
Across this land, let children interlace
Bright hieroglyphs of health high overhead.

And let these Maypoles better reassure
Our faith in children in a future day
When, freed from fear of slavery, want, or
hurt,
The whole wide world will gaily greet the
May;
Thus reaffirm the faith we symbolize
By children dancing under safe, clean skies.

TURNING POINTS

By Drucilla Thomas

SINCE God needed helpers,
I yearned to work hard
For the blessings of service,
Unequaled reward.
So I bargained with Him,
Though I almost forgot
In the changes and temptings
Mortality brought.
But my mother, remembering,
Patiently trod,
One hand clasping mine
While her other touched God.
And she opened my doorway
Of memory again.
Thank God for my own
And all mothers of men.

FIRST HOME

By Genneva Dickey Watson

AH, no! This cabin in the trees
Is not for sale. Could we sell these:
Sound of water running clear,
Sparkling music for the ear;
Bird calls early mornings bring,
And every joyous wildwood thing;
The tiny mayflower's pale-hued star
Springing from banks where mosses are,
White foxgloves shaking silent bells,
The daisy that our true love tells
In scattered petals where we walk—
And trees that hear our secret talk.

These lovely things our minds unfold
To keep our hearts from growing old.
There is no money that can buy
A home where happiness runs high.

THE BIRCHES

By Pfc. Laurence E. Estes

ALL winter long they cast a shadow
Upon my window pane—
And stood in quiet aloofness
In silent mock disdain!

But now with buds appearing,
They creep up close and seem
To offer their friendship
Across the bubbling stream!

MY MOTHER'S HAND

By Ann Woodbury Hafen

TODAY I looked on a map of the West—
my mother's hand.
Flesh geography of the old frontier was
there
In the strong blue veins that ridged the fur-
rowed skin.
In the eddied knuckles, weathered nails,
and gullied palm,
I saw how the raw West shaped a woman's
hand
As that hand shaped the West.

A picture map deep etched—this hand that
worked a hoe,
That scythed alfalfa bribes for evening milk,
That carried 'dobes for the long-dreamed
house,
That scrubbed out irrigation's mud and
sweat.
This steady hand that pressed the danger
trigger,
Delivered newborn, needled shrouds, and
washed the dead.

Through ninety beauty-hungry years,
Through four generations of weddings the
small hand moved—
A self-willed dynamo that generated
Sixty stitches to a minute,
Twenty pieces to a quilt block pattern,
Forty blocks to a quilt
Of rainbow wedding rings to warm the
matings.

In an Old World garden, this hand, velvet-
white,
Secreted seeds in a young bride's deepest
pocket,
Guarded them from hunger's blind devour-
ing
Through six thousand hungry miles
And fed them at last to the black volcanic
ash
Of the Rocky Mountains.

Out of a woman's bended labor,
Watered by a widow's tearful prayers,
Stirred by courage of a mother's hand,
The sleeping land awoke to food and flowers.

Flesh geography of the West I touched
today
In the seamed erosions of a weathered palm.
I saw the raw West shape a woman's hand
And that hand shape the West.



WINGS

By Julene Cushing

DEAR God, I rode Thy highway yesterday.
A steel plane lifted wings, and so away
I sailed into a heaven wide and free
And felt the arms of space enfolding me.

I heard the rush of angels winging by,
And touched the rainbowed colors of the
sky.
The clouds rolled at my feet in misty grace.
While sunbeams shone through rain's soft
silver lace.

The way was straight and clear, no cross-
roads there,
No traffic and no stop lights anywhere.
No conflict marred my steady, onward flight.
I watched the golden day turn into night.

I ride along a man-made road today,
Confused with crossways now; dear God,
I pray:

Give me the wise, free wings of heaven's
flight.
To guide my earthly course of mind and
might.

MOVING DAY

By Celia Keegan

MY fragile glasses can be wrapped with
care
And gently packed in yesterday's old news.
Burlap can cover table, desk, and chair.
To save smooth surfaces from rough abuse.
My linens may be fragrant, boxed, and neat.
While crated books may cause strong men
to grumble.
And the piano sheathed in a ragged sheet
Lest it be marred, should careless carriers
stumble.

All these possessions can be moved away
To a street new-numbered and new named.
But something that I dearly loved must
stay:
The living picture my bedroom window
framed.
And for months, this vagrant thought will
tease my mind:
"What *was* the thing those movers left
behind?"

MOTHER

Fay Cornwall Bolin

YOU seem to me like a snatch of song
That I heard as I hurried, so careless,
along.
With an aching throat I stand and strain
To catch but an echo of that refrain.

GRAY MORNING

By Emily Barlow

A Young Writer

I WAKE to a gray world.
Even the growing green of trees
Is veiled by a tired fog—that clings to the
knees
Of hills and houses and tall things.

But the busy hands of the sun and breeze
Sweep and gather and swirl
And lift and furl,
For gray is not meant for mornings.

THE CHURCH MOVES ON

The Recent Conference

(See Conference Index, page 259)

THE one hundred thirteenth annual conference of the Church held in the Salt Lake Tabernacle April 4, 5, and 6, was limited in attendance to the General Authorities of the Church, presidencies of stakes, former presidents of stakes, patriarchs, high councilmen, presidencies of high priests quorums, presidencies of seventies quorums, presidencies of elders quorums, temple presidencies, bishops of wards, presidencies of independent branches in organized stakes, presidencies of dependent branches in organized stakes, presidents of stake missions, superintendency of the Deseret Sunday School Union, superintendency of general board of the Y.M.M.I.A., Genealogical Society general board, commissioner, seminary supervisors, and members of the Church board of education. A number of service men attended the conference by special invitation.

President Heber J. Grant attended all sessions of the conference but one, and, in his Sunday morning address, read by President McKay, announced that the Church had purchased a temple site in the foothills of East Oakland overlooking San Francisco Bay.

Elder Joseph Fielding Smith addressed Columbia's Church of the Air in a half-hour coast-to-coast broadcast. His subject was "Blessed is the Nation Whose God is the Lord."

Howard Barker, superintendent of buildings and grounds for the Salt Lake City board of education, was appointed a member of the Church Welfare Committee during the conference.

The golden jubilee commemoration of the dedication of the Salt Lake Temple was marked by a forty-five minute radio program over KSL Tuesday evening, April 6. The events of the temple construction were dramatized and the Tabernacle Choir sang the hymns heard at the dedication.

Regional conferences were held throughout the Church on April 11 and 18, with General Authorities in attendance in each region.

Clean-up, Conservation Program Urged for 1943

THE Presiding Bishop's Office advises that the following points be considered in the spring clean-up campaigns.

1. Conserving and maintaining property by cleaning, painting, and repairing, thereby relieving the employment crisis in the production of those items which will thus be preserved and reclaimed.

2. Augmenting the food supply by complete support of the Church Welfare garden plan.

3. Renewing and increasing interest in the war salvaging program.

4. Eliminating fire hazards by a Church-wide clean-up, disposing of useless materials and salvaging anything of value to our national war effort.

5. Promoting tire protection by cleaning up glass fragments, nails, and debris from streets, alleys, driveways, and yards around Church property and private homes.

6. Stressing the importance of maintaining and protecting good health through sanitation. This is especially desirable in view of reduced medical assistance.

7. Beautifying Church buildings, using materials and labor not essential to the war effort.

Nephi L. Morris Passes

NEPHI L. MORRIS, former president of the Salt Lake Stake, and prominent in civic circles died in Salt Lake City April 5. He was seventy-two years of age.

He was called on a special mission to visit the M.I.A. organizations in northern Utah and southern Idaho in 1891, and in 1892 was called on a mission to Great Britain. Returning in 1895, he became associated with the Y.M.M.I.A. of the Salt Lake Stake. Later he was a member of the Fifteenth Ward bishopric and in 1904 was sustained as president of the Salt Lake Stake, a position he held for twenty-five years.

Active as student and lecturer, he wrote many articles for the Church and was author of the book *Prophecies of Joseph Smith and Their Fulfillment*.

At the time of his death he was serving his second term as president of the Salt Lake City board of education.



NEPHI L. MORRIS

L. D. S. Organizations In Army Camps

LATTER-DAY Saint groups have been organized in the following camps for holding sacrament meeting, Sunday School, and Priesthood meeting. Men in the service in these respective camps are urged to contact the chaplain or president of the organization, as listed, for time and place of meeting.

Alaska:

Chaplain Milton J. Hess (L. D. S.), Navy 8225, Dutch Harbor, Alaska.

Arizona:

Clyde M. Lunceford, 332 F.E.F.T. Sq., Luke Field, Arizona. Meetings held Wednesdays 7 p.m. at post chapel.

Inquire of Post Chaplain Ziman for location of meeting, Williams Field, Arizona. Wednesday 7:30 p.m.

Lt. Max Williams, Florence Internment Camp, Camp Coolidge, Arizona. Meetings on Wednesday night.

Sgt. Seaman Mills, Special Service Div., Davis-Monthan Field, Arizona.

Lt. Col. Willis, Marana Army Air Field Flying School, Tucson, Arizona.

California:

San Diego Area, Chaplain John W. Boud (L. D. S.), Navy Relief Society, Headquarters, Eleventh Naval District, San Diego, California.

Chaplain A. G. Jackson (L. D. S.), Receiving Ship Barracks, Treasure Island, San Francisco, California.

Chaplain Orlando S. McBride (L. D. S.), Office of the Post Chaplain, Camp Roberts, California.

Pfc. Norman A. Watson, 39235409, Batt. A 65th Coast Artillery (Anti-Aircraft), Inglewood, California.

Florida:

Pvt. H. Preston Whitehead, No. 39834545, Co. A, 105 Eng. Bn., APO No. 30, Camp Blanding, Florida.

Idaho:

Chaplain Glen Y. Richards (L. D. S.), Camp Ward, U.S.N.T.S., Farragut, Idaho.

Louisiana:

Pfc. Preston T. Marchant, 39835268, Maint. Co. 42 A.R. APO 261, Camp Polk, Louisiana. Meetings at 1:30 p.m. at 10th St. chapel (Sunday).

Mississippi:

First Lieutenant Joseph E. Vincent, C.M.P. Commanding, 406th M.P.E.G.C., Camp McCain, Mississippi.

New Mexico:

Corp. Emron H. Wright, 973 B.T.S. D. A.A.F., Deming, New Mexico.

Corp. Marcel Lauper, Weather Office, Fort Sumner, New Mexico.

Oregon:

Clovis L. Hill, D.E.M.L. Sec. S.C.U. 1913, Camp White, Medford, Oregon. Meetings 1 o'clock Sunday at post chapel.

Texas:

Monitor C. Noyce, 2312 8th St., Wichita Falls, Texas, Sheppard Field.

Clare Johnson, Class 18 O.C.S.M.A.C., Camp Barkley, Abilene, Texas.

Chaplain Gerald L. Erickson (L. D. S.), Office of the Post Chaplain, Camp Hood, Texas.

Virginia:

Sea 2/C Rex D. Terry, Ships Co. Mess Hall No. 1, Camp Peary, Williamsburg, Virginia.

Washington:

Chaplain C. Clarence Neslen (L. D. S.), Office of the Post Chaplain, Ft. Lewis, Washington.

Wyoming:

Chaplain Robert G. Gibbons (L. D. S.), Office of the Post Chaplain, Fort Francis E. Warren, Wyoming.

Church Directory Ready For Service Men

A POCKET-SIZE Church directory covering the United States, Canada, the British Isles, Hawaii, and Australia, has just been printed for distribution to Latter-day Saints in the armed forces.

It lists the general authorities of the Church; names and addresses of mission presidents and acting mission presidents; addresses of chapels in the mission field; names and addresses of presidents of stakes; addresses of ward chapels in the stakes; and the location of all chapels in Salt Lake City.

The directory contains a double page map showing the division of the United States into missions, which is helpful in determining in which mission field the service man finds himself.

The directories are being distributed to the service men by their bishops along with a pocket-size edition of the Book of Mormon and a compilation *Principles of the Gospel*.

Welfare Facilities Will Aid Home Canning

THE modern facilities of canneries maintained in the Church Welfare program are going to be made available under competent supervision to groups of Church members banding together to do their home canning. Conditions are that arrangements be made through the bishop or stake president for use of the canneries at hours they are not busy processing the produce from regular Welfare projects. Cans may be obtained from commercial supply houses. Foods thus preserved may be used and conserved in addition to the point-rationing allotment.

Among Church canneries are those located in Utah at St. George, Hurricane, Cedar City, Richfield, Salt Lake City, Ogden, Brigham, Logan, Heber, Roosevelt, and American Fork; in Idaho at Pocatello, Boise, Idaho Falls, and Rexburg; in Arizona at Mesa and Snowflake; in Canada at Taber; in California at San Diego, Long Beach, South Los Angeles, Pasadena, Gridley, and Yuba City.

At the Salt Lake regional storehouse a supplementary unit is being built especially to accommodate these group canning enterprises.

NAMES NEEDED FOR TEMPLE WORK

WE ARE short of female names at the Salt Lake Temple, as at all the temples, but have a goodly number of male names. If the members of the Church having female names they would like done will bring them in, approved by the Index Bureau, we will see that the work is done for them, for the present at least. Members are urged to push research on their own lines.

Stephen L. Chipman,
President, Salt Lake Temple

Robert L. Harris,
full-blood Catawba of
South Carolina.



Catawba Indian Members in South Carolina

W. C. BURTON, of Salt Lake City, who filled a mission to the Southern States in 1881-82, has received a letter in a remarkably clear hand from Robert L. Harris, Catawba Indian from Rock Hill, South Carolina, who relates that on the reservation where he lives there are 250 Indians, all members of the Church. Despite the war, "the missionary work will be carried on by the home folks," he writes.

For Service Men in The San Diego Area

CHAPLAIN John W. Boud, Jr., United States Navy, reports the holding of meetings for L. D. S. men in the service at the following times and in the following places in the San Diego area:

U. S. Naval Training Station, San Diego, every Monday 6:00 p.m., Room 10, Building 4, Camp Mahan (Main School Building), Corner Truxton and Farragut Roads

Camp Elliott (Marines), every Tuesday, 6:00 p.m., Camp Chapel

U. S. Marine Base, every Wednesday, 6:30 p.m., Recruit Depot, D & I Building (No. 123), Reception room (near Chaplain's office)

Camp Callan (U. S. Army), every Thursday, 6:00 p.m., Balcony of West Chapel

Camp Matthews (Marine Rifle Range), every Thursday, 7:30 p.m., Armorer's School Building

U. S. Naval Receiving Station, Balboa Park (formerly Camp Kidd), every Friday, 7:30 p.m., Protestant Chaplain's Office, Building No. 3

U. S. N. Destroyer Base, 6:00 p.m., Chaplain's Office

Meetings and activities are also scheduled in the San Diego Stake as follows:

Sunday School 10:00 a.m.
Sacrament Meeting 6:00 p.m.
Fireside Social 7:00 p.m.
Young People's M. I. A. (Tuesday) 7:00 p.m.

Service Men's Dance (Every Saturday at 3705 10th Avenue, San Diego) 8:00 p.m.

Meetings are held in the following

wards:
Hillcrest—3705 10th Avenue
North Park—3047 University
Fairmont—4053 Marlborough (at University)

Logan Heights—2950 K St.
Natl' City—2509 Highland Ave.
College Ward—I.O.O.F. Hall (La Mesa)

For additional information, call or write Chaplain John W. Boud, 11th Naval District Chaplain's Office, 441 Spreckles Building, San Diego. Phone M-3871 Ex-411.

New England Mission Dedicates Home, Chapel

THE mission home of the New England Mission and the Cambridge Branch chapel of that mission were dedicated on March 21 by President David O. McKay. Both buildings were large mansion homes before they were purchased by the Church and remodeled. These two buildings in Cambridge, home of Harvard University, give the Church "a feeling of permanence in New England," to quote one observer.

Dutch Harbor Branch Created

THE most westerly branch of the Church on the North American continent, the Dutch Harbor Branch, Unalaska, was organized in November, 1942, with Parley M. Pratt as president. Although handicapped by the war, the branch is functioning and missionary work among non-members is being carried forward.

Tabernacle Organist Makes Concert Tour

ALEXANDER SCHREINER, Tabernacle organist and member of the general Church music committee, made an extended concert tour in February and March which took him to major cities in widely separated parts of the country and which created much favorable comment in each of them.

The itinerary included organ recitals at Teachers College, Seward, Nebraska; University of Minnesota, Minneapolis; Eaton Auditorium, Toronto; Covenant Presbyterian Church, Cincinnati; Trinity Episcopal Church, Little Rock; Southern Methodist University, Dallas; First Presbyterian Church, San Diego; L. D. S. chapel, San Pedro; Occidental College, Los Angeles; L. D. S. chapel, Berkeley; Tuesday Morning Club, Sacramento; Trinity Episcopal Church, San Jose.

At Fort Lewis, Washington, Elder Schreiner played a courtesy recital late in March at the dedication of the post's new chapel organ.

(Concluded on page 298)

Editorial

To the Mothers of the Race

WOMAN'S struggle against discrimination has been a long, stubbornly-contested crusade. From being inventoried among the properties of man to being accounted equal with him in legal, social, and professional rights is a distance that has been traveled up-hill, consuming generations of time, and necessitating the leveling of heavily entrenched obstacles. But now the goal would seem suddenly to have come in sight. In much of the world at least, seemingly a woman can go anywhere her ability and persistence will take her, in the professions, the vocations, or in the civic life of the community.

This is as it should be. That woman should occupy a place by the side of man, equal in the sphere for which she is qualified, is fundamental. But somehow the suggestion of a cloud seems to have appeared on the horizon. Is it possible that this new-found freedom has come so fast as to overbalance in large numbers the potential mothers of the race? Is it possible that freedom to a certain well-known type of emancipated womanhood means freedom to assume the vices as well as the privileges? This question is prompted in part by a startling summarizing statement in the *Annual Bulletin* for 1942 of *Uniform Crime Reports*, recently issued by the Federal Bureau of Investigation:

For arrests of persons less than twenty-one years of age, males decreased 3.6 percent and females increased 55.7 percent. The fingerprint cards received representing females under twenty-one years of age arrested for prostitution increased 64.8 percent; for other sex offenses, 104.7 percent; for vagrancy, 124.3 percent; for disorderly conduct, 69.6 percent; and for drunkenness, 39.9 percent.

* * *

The wartime increase in crime and delinquency among women and girls spotlights the need for redoubled efforts to keep the home front clean, wholesome, and strong.

This warning, which comes from the Department of Justice, might well find reverberation in the pulpits, in the armed forces and governmental circles, and in the homes of the nation. Here is evidence of a condition that is polluting the very fountains of life. Whether it be blamable to war and all its unholy brood, or whether it be merely the acceleration of an already established trend, is perhaps a matter that remains to be decided, but whatever the causes, every agency that has a voice in such matters—governmental, religious, and social—must move with determination and with far-seeing wisdom in all matters affecting the time-honored and protected status of womanhood. Equality of the sexes, a cardinal principle of the gospel of Jesus Christ, implies the equal purity of men—not the debasement of women. The single standard,

fundamental to Christian morality, does not mean that women, in their conduct, shall be brought down to the level of men—and he who, for any cause whatsoever, would remove the mothers and potential mothers of the race from their high pedestal or who would abolish any of the safeguards with which womanhood has been surrounded, has already paid an instalment on future disaster—a disaster that strikes at the roots of decency and of civilization itself.—R. L. E.

Mother's Day, 1943

IN sorrow and tears, mother's day this year is being celebrated throughout the world. No home is free from heartaches resulting from this war, the like of which recorded history has no parallel. In all warring countries, mothers are asking why this gruesome business of killing should continue; why in anguish and pain, they should bear sons the ultimate destiny of whom seems to be death or worse; why death must thus defeat life.

One fictitious hero made the statement that there would always be wars because men liked wars; women didn't, but men did. If that is true, then women, the mothers of men, should build more surely that they can counteract this seemingly inherent tendency which makes men desire to fight. Children must be taught to preserve this combativeness so that they may assume their positions in the world as adults, that they may not be timid and cowed, unable to meet adverse situations. But they must likewise be taught that this combativeness must not obnoxiously predominate their entire thinking and acting. They must learn early in life the nice distinction about the things for which they should and should not fight.

Mothers can, with prayerful wisdom, indicate how this pugnaciousness may be turned into worthy channels. Men need to fight the weaknesses within themselves, the evils which arise in their communities; they need to fight intolerance and selfishness and greed; they need to fight against the ravages of disease and the disasters of nature. Men need to fight for righteousness and for equality of opportunity; they need to fight for the true brotherhood of man and the righteous worship of God the Father and His Son, Jesus Christ.

Women have a sure vision of kindly ways; mothers, especially, know the value of love. They are the first teachers of men. If they look well to that teaching, they will see their careful tendance bear the fruits of kindness, tolerance, service, and love for all mankind. When they succeed in their teaching, wars will cease, and peace will become a matter of course in the way of life. Then mothers may feel that they have lived to the measure of their greatness in helping Christ's plan come to pass.—M. C. J.

EVIDENCES AND RECONCILIATIONS

lxvi. How May a Testimony of the Truth of the Gospel Be Obtained?

MEMBERS of the Church frequently "bear testimonies," one to the other. They declare that they know the restored gospel to be true; and voice the joy found in the possession of the gospel.

Such testimonies are statements of certainty of belief. They imply that the united experiences and powers of the man or woman confirm the truth of the gospel. Doubt is dismissed. Faith becomes the ruling power.

A testimony consists of faith in God as the Father of the spirits of men; then in a divine plan of salvation for all men, with Jesus, the Christ, at the head; and finally in the restoration of the gospel or the plan and Priesthood authority through the instrumentality of the Prophet Joseph Smith.

The learned and the unlearned, the youth and the veteran, the high and the humble may bear such a testimony alike. Each one learns the truth through his own powers. To each one may come the conviction that truth is the substance of the gospel and its claims. The man, rich in learning and experience, may be able to marshal more evidences for his belief than the adolescent lad; but, since both have tested the gospel with the means at their command, and found it not wanting, they may both claim respect for their separate testimonies.

A conviction of the truth of the gospel, a testimony, must be sought if it is to be found. It does not come as the dew from heaven. Often it requires battle with traditions, former opinions and appetites, and a long testing of the gospel by every available fact and standard. "Faith is a gift of God," but faith must be used to be of service to man. The Lord lets it rain upon the just and the unjust, but only he whose field is well plowed is benefited by the moisture from the sky.

Specifically, what must a person do in his quest for a testimony?

First, there must be a desire for truth. That is the beginning of all human progress. The desire to know the truth of the gospel must be insistent, constant, overwhelming, burning. It must be a driving force. A "devil-may-care" attitude will not do. Otherwise, the seeker will not pay the required price for the testimony.

A testimony comes only to those who desire it. Saul, as an enemy of Christ, was sincere in his persecutions. As his desire for truth developed, the Lord could bring to him the conviction of his error.

Desire must precede all else in the winning of a testimony.

Second, the seeker for a testimony must recognize his own limitations. There are truths beyond the material universe. Indeed, a testimony may be said to begin with the acceptance of God, who transcends as well as encompasses material things. The seeker for a testimony feels the need of help beyond his own powers, as the astronomer uses the telescope to enlarge his natural vision. The seeker for a testimony prays to the Lord for help. Such a prayer must be as insistent and constant as the desire. They must move together as the palm and back of the hand. Then help will come. Many a man has strayed from the road because his desire has not been coupled with prayer.

Prayer must accompany desire in the quest for a testimony.

Third, an effort must be put forth to learn the gospel, to understand it, to comprehend the relationship of its principles. The gospel must be studied, otherwise no test of its truth may sanely be applied to it. That study must be wide and constantly continued, for the content of the gospel is illimitable.

It is a paradox that men will gladly devote time every day for many years to learn a science or an art, yet will expect to win a knowledge of the gospel, which comprehends all sciences and arts, through perfunctory glances at books or occasional listening to sermons. The gospel should be studied more intensively than any school or college subject. They who pass opinion on the gospel without having given it intimate and careful study are not lovers of truth, and their opinions are worthless.

So important is the gospel, the guide to human conduct, that it would be well for every lover of truth to set aside fifteen to thirty minutes daily for the study of the gospel. Such regular study will in a few years yield mastery of gospel principles.

To secure a testimony, then, study must accompany desire and prayer.

Fourth, the gospel must be woven into the pattern of life. It must be tested in practice. The gospel must be used in life. That is the ultimate test in the winning of a testimony.

The theoretical acceptance of the law of tithing has really no meaning in life. Only when the law is obeyed can fair judgment be passed upon it. The Word of Wisdom may be discussed pro and con, but obedience to it will reveal its true value. The only way to test the value of attendance at meetings is to attend meetings. One must "live the gospel" to learn of its truth.

Certainly, the experience of others who have consistently obeyed gospel requirements is of value to the seeker after a testimony. Children are wise in accepting the experiences of their parents. Beginners do well to trust those who are seasoned in gospel living. But, there comes a time when every person must find out for himself, in his own daily life, the value of the gospel. A sufficient testimony comes only to him who "stands upon his own feet."

There are those who presume to judge the gospel and the testimonies of Church members upon purely theoretical grounds. They do not have a strong desire for truth, will not pray, nor will they give ample study to the system. Least of all will they practice the precepts of the gospel. Such judges deserve perhaps more pity than ridicule. Their method is without honor in the halls of truth.

A testimony of the truth of the gospel comes, then, from: (1) Desire, (2) Prayer, (3) Study, and (4) Practice.

This is really the formula given by Moroni, the Nephite prophet:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things (Moroni 10:4, 5).

Thousands have tried this approach to truth; and have found the testimonies they sought. So far, no one who with flaming desire, sincere prayer, earnest study, and fearless practice, has sought the truth of "Mormonism" has failed to find it. Some, for lack of courage, though truth stared them in the face, have kept it to themselves. But, the approach never fails, so declares fearlessly the Church of Jesus Christ of Latter-day Saints.—J. A. W.

HOMING

CONDUCTED BY MARBA C. JOSEPHSON

GET OUT OF DEBT

SOME POINTED ADVICE FROM
POCATELLO STAKE

IN line with recommendations coming from our regional and general Church Authorities our stake presidency and high council unanimously passed the following recommendations:

We appeal to all members of the Church in the Pocatello Stake, *TO GET OUT OF DEBT*. To assist in getting out of debt we suggest the following: make a complete survey of family resources; budget income and expenditures; work out a plan to retire debts in the shortest possible time; cut expenses to a minimum; turn all possible income toward the payment of debts and do not incur any new debts while paying off old ones.

If we ever hope to be out of debt, we should with our whole might take advantage of the present period of improved prices to farmers and steady employment at good wages to others, and be willing to sacrifice our luxuries and some of the things we call necessities. Further we urge everyone to keep out of debt for all unnecessary or speculative things.

Those who are contemplating indebtedness seek advice from those you have confidence in, your local or stake authorities.

We urge that farmers grow their own food, especially what your soil will produce. Buy defense bonds and stamps. Cooperate with state and federal agricultural agency programs.

We recommend that farmers develop more farm pastures; some lands now not utilized may profitably be made into pastures. Also farm machinery of every kind should be repaired and renovated for the season's work. We recommend that everyone wherever possible grow a garden and produce as much of the family living as possible, and also produce some extra for the Welfare program.

We kindly ask bishops and quorum presidents to figure out a way to get this message over to your members at an early date.

H. W. Henderson,
Stake President.

For Gardeners—

Before You Plant
A Garden

EVERY family that has a plot of good soil, with adequate irrigating facilities and a satisfactory climate can help our total food supply by growing a garden.

But remember, unusual demands are being made on our supplies of fertilizer, seed, insecticide, and energy. The nation cannot afford to have you waste them.

Therefore, before you start a garden, be sure your soil is adequate to do a good job. And, once you start, be sure you have the perseverance to follow it through.

Before beginning to garden, consult the local Defense Council's Garden Committee, the County Agriculture Extension Agents, vocational agriculture teachers, experienced local gardeners, members of the local Welfare committee.

You can also get valuable assistance from the publications of the U. S. Department of Agriculture in Washington, simply by writing. Available publications include:

1. Victory Gardens, 2. The City Home Garden, 3. The Farm Garden, 4. Diseases and Insects of Garden Vegetables, 5. Disease-Resistant Varieties of Vegetables for the Home Garden, 6. Hotbeds and Cold-frames, 7. The Home Fruit Garden.

America's Food Crisis

LEND-LEASE shipments of food to our allies are not responsible for United States food shortages. Only one-eighth of the food is earmarked for shipment abroad. The biggest factor in our so-called food shortage is this: Millions of Americans are being properly fed for the first time in their lives. Global war has brought the United States face to face with a leveled-off standard of living. Fighting forces get first preference, while workers enjoy a new standard of eating—subject to rationing. To meet the food problem, the United States turns to the experience of Britain. The farmer has been called upon to surpass all-time production highs. But ex-President Hoover and novelist Louis Bromfield warn that unless he receives further help, the program cannot succeed. To recruit a new Land Army, the Government has instituted a campaign of education. . . .

SECRETARY of Agriculture Wickard has said food will win the war and write the peace. "What food?" asks Bromfield, pointing to the fact that rationed America today can hardly feed her own population.

"We must have an army of over 11,000,000 men," say the War and Navy departments.

"We could neither ship such an army overseas nor feed it when it got there," protests Bromfield. "Farms are closing down all over the country because the draft boards have taken their skilled hands. Farmers can't get fertilizer, farm machinery, or even parts to repair what they have. Our food supply is disappearing faster than it is being replaced. And the real tragedy is: by the time the public finds out this fall it can't get food, it will be too late to do anything about it."

Herbert H. Lehman, director of the

Office of Foreign Relief and Rehabilitation Operations, has said: "The enemy have used and will continue to use hunger as a club to complete the enslavement of the people they have already subjugated. The policy of America and the other United Nations is the direct opposite."

"Under the great human principle of helping others to help themselves, we must use food and other necessities of life as a real weapon to win complete and overwhelming victory . . . and to secure the peace which must follow."

—March of Time.

HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

* * *

A crochet net made of knot stitch or any large stitch threaded with elastic to cover the goldfish bowl keeps fish in and keeps anything from harming them. If colored thread is used, it gives a decorative effect also.—Mrs. U. H., Hagerman, Idaho.

To keep berry pies from getting soggy, spread bottom crust with soft, not melted, butter, and your bottom crust will be crisp. Brush top crust with a little cream and sugar dissolved, and it will be flaky and golden brown.—Mrs. O. J. A., Sacramento, California.

In order to stop a run in your silk hose, carry a small tube of glue in your purse. Apply a little to each end of the run and your hose will be saved until you can wash out the glue and mend the hose.—E. L. C., Salt Lake City.

When making apple sauce or apple butter, add a cup of strawberry preserves and you will be surprised at the new flavor and the beautiful color. (A small can of strawberry Jell-O Freeze Mix will serve as well as the preserves.)—Mrs. J. C. P., Medford, Okla.

To peel hard-boiled eggs easily, crack the egg all over, roll between the hands to loosen shell, then take it off easily and quickly.—Mrs. M. B., Parker, Arizona.

To restore hard, lumpy brown sugar to its original soft quality simply put the bag of sugar in your bread box along with the bread and leave it over night. Although the bag is closed, the sugar becomes soft and free from lumps.—Mrs. R. N. J., Swan Lake, Idaho.

If you are allergic to metal—such as jewelry and watches—paint the back of the jewelry with colorless nail polish.—H. B., Holbrook, Arizona.

To remove wallpaper, brush it with warm alum water, using all the alum the water will dissolve. Apply with a whitewash brush. Let it dry, and the paper will come off very readily.—Miss E. N., Rigby, Idaho.

BIBLE QUIZ—MOTHERS

(Questions found on page 266)

1. Eve. Genesis 3:20
2. Sarah. Genesis 17:16
3. Rebekah. Genesis 27:6-27
4. Hannah. I Samuel 2:19
5. Jerusalem. Galatians 4:26
6. Deborah. Judges 5:7
7. Naomi. Orpah departed, Ruth stayed.
- Ruth 1:8-16
8. The mother of Siserah. Judges 5:28
9. Elisha multiplied the widow's oil.
- 2 Kings 4:4-7
10. The sins of Jerusalem. Ezekiel 16:44

COOKS' CORNER

By Josephine B. Nichols

MENUS and recipes that are high in nutrition and low in points.

Breakfast

Stewed rhubarb	
Cooked cereal	Top milk
French toast	Marmalade
Milk	

Lunch

Navy bean soup	
"90 minute" rolls	Butter
Molded Waldorf salad	
Cookies	Milk

Dinner

Grapefruit juice	
Savory creamed chicken	Mashed potatoes
Buttered green peas and carrots	
Spring salad	
Whole wheat bread	Butter
Frozen lemon pie	

"90 Minute" Rolls

2 yeast cakes
 1/2 cup lukewarm water
 1/4 cup evaporated milk
 1/4 cup hot water
 3 tablespoons shortening
 2 tablespoons sugar
 1 teaspoon salt
 1 egg
 3 1/2 cups enriched flour

Dissolve yeast in 1/2 cup lukewarm water. Add shortening, sugar, and salt to milk and water, stir in 1 cup flour, whip until smooth. Add well-dissolved yeast and mix well, add beaten egg and mix until smooth. Add flour small amounts at a time until no more can be stirred in. Remove spoon, and knead dough thoroughly, adding just enough flour until dough does not stick to hands. Remove dough to board, knead thoroughly but lightly until the dough feels satiny and looks smooth. Cover with a cloth and let rest on board 15 to 20 minutes. Roll out and shape into rolls, place on greased baking sheet, brush lightly with oil, cover, let rise until double in bulk (about 30 to 40 minutes). Bake in oven (425° F.) 15 to 20 minutes. Makes 2 dozen rolls.

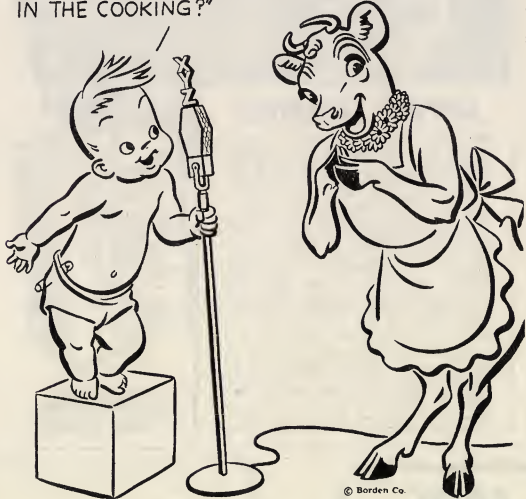
Molded Waldorf Salad

1 package lemon flavored gelatin
 1 cup boiling water
 1 cup cold water
 1 cup diced apple
 1/2 cup diced celery
 1/4 cup broken walnut meats

(Concluded on page 292)

LIFE WITH "JUNIOR" by Elsie, the Borden Cow

MY QUESTION IS, "HOW CAN A FELLOW
 KEEP HIS FOLKS FROM USING ALL HIS
BORDEN'S EVAPORATED MILK
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**THRIFTY? YES-AND
AN "A1" MEAL IN ITSELF**

SEAFOOD CASSEROLE

TRY THIS RECIPE: 1. Mix 1 c. cubed carrots, 1 c. cubed turnips, 1 c. chopped green pepper, 1 c. chopped canned pimiento and 1 medium onion, chopped. Cover with boiling water; cook about 20 min. 2. Drain, saving 1 c. vegetable water for white sauce. 3. Add 1 c. flaked canned salmon, mixing well. Turn into casserole. 4. Pour over a white sauce made of 4 tbsp. butter, 4 tbsp. GLOBE "A1" ENRICHED FLOUR, 1 c. vegetable water, 1 c. milk, 1 tsp. salt and 1/4 tsp. pepper, TOP WITH PASTRY. 5. Sift and measure 1 c. GLOBE "A1" ENRICHED FLOUR. (When you use this famous all-purpose flour, you know your pastry will be a grand success — tender, crisp, and flaky.) Add 1/2 tsp. salt. Cut in 1/2 c. shortening coarsely. 6. Add cold water (3 to 4 tbsp.) until particles hold together. 7. Roll to fit top. Cut garhies to allow steam to escape. 8. Make cardboard pattern or use cookie cutter to cut fish designs from remaining dough and place on top, crimp edges. 9. Bake in hot oven (450 degrees) about 25 minutes.

*Tuna or cooked fresh fish may be substituted for salmon. Vary seasoning to taste.

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Cooks' Corner

(Concluded from page 291)

Dissolve gelatin in hot water, add cold water and chill until slightly thickened. Fold in remaining ingredients. Turn into individual molds and chill until firm. Unmold on crisp lettuce. Garnish with mayonnaise.

Savory Creamed Chicken

- 2 tablespoons fat
- 1 tablespoon chopped onion
- 1/4 cup chopped parsley
- 6 tablespoons flour
- 3 cups chicken broth
- 1 cup evaporated milk
- 1 teaspoon salt
- 3 cups diced chicken

In the fat cook the onion for a few minutes. Stir in flour and blend thoroughly. Then stir in the broth and milk. Cook the sauce until smooth and thickened, add salt, parsley, and diced chicken. Heat thoroughly and serve.

Frozen Lemon Pie

- 2 eggs
- 1/2 cup sugar
- 1/2 cup lemon juice
- 1/2 teaspoon grated lemon rind
- 1 cup evaporated milk
- 1/2 cup graham cracker crumbs

Beat egg yolks in top of double boiler, add sugar, lemon juice and grated lemon rind. Cook over boiling water until thickened, about 10 minutes, stirring constantly. Remove from heat and cool. Beat egg whites until stiff and fold into custard. Chill evaporated milk in refrigerator tray, pour into large bowl and beat until stiff. Fold into custard mixture. Butter refrigerator tray, sprinkle with 1/4 cup cracker crumbs, pour in custard mixture, sprinkle remaining crumbs on top. Place in freezing unit of refrigerator about 4 hours before serving.

Gathered in Time

(Continued from page 283)

ing the car door after her. As she went up the short walk, she glanced at the well-trimmed lawn, the exactly placed shrubs, the correct houses on both sides. Mr. Jackson was right. This was just the house for a man of Todd's earning capacity, only—only —! At the front door she used the key Mr. Jackson had given her. She went inside.

She inspected each room carefully, opened cupboards, peered into cedar-lined closets, even went into the basement and out into the back yard. Nothing escaped her; but she saw not one incongruity, one mis-matched detail. The house might well be called "Unprecedented Fulfillment." It just did not seem possible that any young couple could begin married life in a house so complete. Mrs. Connelly must have hated leaving it. She had taken such good care of it. Now it was to be hers, Jean's, if she wanted it. And there were only ten days left. Ten days. An upsurge of happiness enveloped her. Todd was so right, and yet—

She went to the big front window

GATHERED IN TIME

and pulled aside the draperies. The city lay sprawled below. As she watched, two neon lights switched on. Soon now the semi-darkness would turn to pin points of light. It was fascinating to watch. In the valley at home the lights were so far apart.

Suddenly the brick walls, the concrete walks, the electric wires and lights faded, and she saw in fancy the view from her bedroom window at home, hers and Cherry's, her year-apart-twin.

Their room was on the second floor and faced south and west. In the blue distance were the Owyhee Mountains where lights and shadows played a continuous game of tag. Near was the grove where, as children, she and Cherry had hunted birds' nests, built playhouses, and hidden in breathless suspense from the younger children. Lazy afternoons she had spent in the crotch of the old cottonwood with a book and her dreams. To the right of the grove was the eternal pasture where generations of Old Brindles had kicked up their heels and raced in bovine well-being. Jean could feel the dew on her bare feet, and see the marks her shoes made when frost had silvered the grass.

This view, these things she was seeing in her mind's eye were so fixed, so permanent. They were the warp and woof of her being. They were her anchor to which troubled spirits might cling, and clinging grow calm again. All had been part of her preparation for the hour that was nearly come. The hour when she and Todd started building together. The structure must be just right.

A LONG running stride on the walk brought her abruptly back to the present. She saw a cab pull away from the curb. She went quickly to the door and released the lock.

"Uh-huh. Caught you red-handed." Immediately she was in Todd's arms. The shadow of a doubt passed fleetingly over his face. "I had a feeling you would be here."

He paused, obviously waiting. She withdrew from his arms.

"You're funny," and now the doubt edged his voice. "Does it always take you so long to decide? I don't remember your being so uncertain about me; or, was I easy?"

"Silly. I knew at once about you, but the house—I don't know. Todd, would you mind if we looked at another place?"

"I shouldn't mind about the house particularly, but, look here, Jean," by now the laughing lines about his mouth had settled a little grimly. "Let's get this straight. Are you sure you are not using the house as an excuse? I know I'm no prize package."

"Todd." At the very evident pain in her voice, his heart leaped to gladness. It couldn't be that she wanted something better. Whatever it was, this shadow must be expelled now.

With one finger he lifted her chin. "You know me, Jeanie. Whither thou goest, I am the man you promised to marry, remember?"

"As if I could forget; and, darling, you must be satisfied. If you want to take this—Let's sit on the front step a few minutes."

They sat on the top step. A few minutes passed but she said nothing.

"Todd," she asked out of a long silence, "what do you remember oftenest about your home?"

"Which one, Sweet? There have been so many."

"So many homes?"

"So many apartments, then. Why?"

"I am wondering what memories our children will have?"

His quick infectious laughter rang out. A couple strolling by looked up and smiled in understanding.

"Every child has memories. Why worry about the particular ones ours shall have? Isn't that a form of living in the past?"

"That is the point. The past is never really past. It is always part of the present and the future. What memories from your childhood help you when you are discouraged or out of work, or just uncertain? Just what do you remember when you have never ridden on loads of sweet-smelling but prickly loads of hay? When you've never been pulled out of bed at dawn to go to the pasture for cows?"

"To be truthful, Infant, my most vivid remembrance is mother's voice saying, 'Hurry, dear. I must catch the eight-thirty.' Believe me, there are memories—and memories."

"I know. That is why I must be so sure about the house."

He scratched the back of his head. "I don't get it."

She rose abruptly and went back into the house. Todd followed, his easy length looming beside her in the semi-darkness.

SUDDENLY Jean knew why she had been unable to decide about the house. There was no dining room. She had been seeing and weighing the house in terms of the dining room at home. No other room held such memories for her. The living room had been reserved for more formal occasions; but the dining room had been the family sanctuary and proving ground. What it could tell of plans

(Continued on page 294)

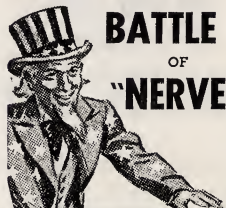
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(Continued from page 293)

and disappointments; violent arguments and fierce loyalties.

And the dining room table. Jean could see it with the family seated for dinner. Dad at the head, with Jim and Burley, the big boys on each side. Between Dad and Jim, at the corner, the high chair had always stood holding the current baby. Larry had been the last to use it. Dad had always been baby feeder even at haying times. Quiet Jim had always pinched-hit when Dad was busy or away. Next to loud-bulstering Burley had once been Kate's place, the sister Jean could just remember. Dora had it later with Tom between her and Mother, at the other end. Next to Jim was Cherry's place, then Jean's.

Three times a day in summer and at least two in winter *all* of them had been in their places. There they talked and kept mum, plotted and exposed, praised and blamed. There the day's work, or the season's was discussed in detail and each given his or her part. Closely knit, one in ideals and loyalties, yet ten distinct entities. How that table had welded them together.

It was around the dining room table that Burley had taught her to dance. At the dining room table Jim had helped her with arithmetic and later algebra. At the same table Dora had taught her to "do" her nails. There was still a mark on it where Larry had overturned the polish. Kneeling before that table she had learned to pray.

Todd waited while the dusk of the room deepened and Jean basked in richness of feeling, in a kinship with brothers and sisters. He sensed it but was no part of it.

The dining room had given something that was inextricably a part of what she was and would be. Could a breakfast nook do as much for her family?

"No, no," she cried aloud sharply. "I don't want it. I don't know why. I don't want it."

Without a word Todd took her arm, and they went out, locking the door after them. In silence, he opened the car door for her and then went around and slid in behind the wheel.

"Where to?" he asked and his voice was tight and hard.

"If you don't mind, I should like to go this way." She gave directions and after awhile they were before the oldish house she had watched earlier in the evening. They parked back where they could see without being seen.

"Would you mind," he asked at length, "telling me what this is all about? And what about this down-at-the-heel place?"

Because words always came hard to her, she was slow to reply.

"This place reminds me, just a little, of home. The big yard, the tree with the swing. You can't see it now, but it

is in the back. See the dining room window where the light is shining?"

"What does that have to do with buying the other house? You wouldn't want a place like this." At the unintentional note of scorn in his voice she stiffened.

"Please. Don't draw away." His arm that was about her tightened. "Can you tell me what is troubling you?"

"I—I don't know," she half-whispered. "I only know I must be sure. The world is so full of confusion. How can we make home secure for our children unless we have the right kind of a house?"

"Home is where the heart is," he quoted.

"But that is the point. There must be a heart to the home. There isn't any to the Connely house." Then, as coherently as she could, she told him about the dining room at home; how its strength had held her in times of uncertainty; how its prayers had weakened temptation. She must have that for her children. Children could not always be home, so home must follow them.

As he listened, the hard lump of uncertainty within Todd began to relax. He understood, partly, her talk of memories. It had been his memory of apartments and moving that had made the Connely house so appealing to him. He understood, too, for the first time, whence came that something special about her, that richness of belonging he had loved from the beginning.

Yet pride and love were confused in him. Into her richness of experience he could never more than merely enter. Where did he fit in? Or did he? Granting she was what she was because of her background, her memories, was the house so important? Or was it the family? What a heart she would make for any house. Hey. Wait a minute. He believed he had something.

"Listen, Sweet," he said, "in any other house would your family have been the same?"

She turned quickly to face him. By the light from the street lamp he could see the startled look in her eyes. His own assurance grew. For a moment she faced him.

"I see what you mean. Yes. I—I think so. I am sure of it."

"Why?"

"Why? Why, because—I just think we would have been. It is hard to imagine us any other way."

"Isn't it because the builders, your parents, would have built similarly wherever they had lived?"

"But the house was such a part of us. It was—is important."

"Yes, but only to shelter that intangible thing that is built by the spirit. Your parents built a house that would

GATHERED IN TIME

cover the needs of the home they were creating. Isn't that it?"

Yes. Yes. That was it. Modern houses were built for modern families, not for the oversize, romping, mind-of-its-own family of which she had been a part. Wait. Todd's eyes were meaning something more. There had not always been a dining room. For some years after moving on the farm, there had been but three small rooms. The house served only as a means for the fulfillment of the parents, what they were and what they wanted to be. The house was the home materialized.

At that moment the front screen of the brick house burst open and a girl, seventeen, perhaps eighteen, flung herself out toward the street. Her sweater was too tight; her skirt too short; her heels too high. Even in the dusk one sensed her make-up was too garish. As she came out, a high shrill voice followed her.

"Oh, for Pete's sake," she flung back. "I'll come home when I get good and ready, and you might as well save your breath. Who'd want to come back to this lousy place?"

She had to run to catch the bus at the corner. When the confusion had passed and the cool night air had be-

come sweet again, Jean expelled her breath in a huge sigh of relief. The little act had told so very eloquently what he had tried to say.

"Let's go," she said in a small whisper.

They were nearly back to town when her reserve broke in a rush of words that tumbled over each other in her eagerness to get them said.

"I think it was the newness, the completeness of the house that puzzled me. It was too perfect to be real. It left nothing to go on to. I felt the security of my own home and short-sightedly looked for a parallel. Of course it was not the house. Am I making sense?"

"More than you know. It was the going-on-to that I had overlooked. I was forgetting the home comes first. No house can be a home if it is purchased by overreaching financially. So we are not buying the Connelly house."

"Oh, Todd."

She grasped his arm with both hands. In her touch was everything she had been trying to understand and could not say. The last vestige of misunderstanding was gone. Wherever they went now, whatever they bought would be all right, for their foundation was sure.

ON THE BOOK RACK

(Concluded from page 284)

VITALITY THROUGH PLANNED NUTRITION

(Adelle Davis. The Macmillan Co., New York. 1942. 536 pages. \$2.20.)

It is now understood, as never before, that to be well one must have an adequate diet; and to have an adequate diet one must understand the body and how it may be fed for complete and joyous well-being. The author in her preface states that her book is an attempt to fulfill the dream of the late Dr. Mary Swartz Rose, professor of nutrition at Teacher's College, Columbia University—which is also the dream of everyone else who understands the role of nutrition in human welfare—that every boy and girl in the land should be taught how to feed the most important machine on earth—his own body. Indeed this training should be fundamental in the education of every child, for without health, all life experiences and achievement seem of little value.

Therefore, the book is written with the high school student boy and girl in mind, though it is equally instructive to parents and to all who would be well. At the end of each chapter is a list of "Projects" and many interesting "Topics for Discussion." It is plain that the hope is for each student to apply in his daily life all the valuable truths taught in the book.

It is to be hoped that school authorities will see the value of such training and that the time is near when children may learn the underlying laws of good nutrition as well as of "Readin', Ritin', and 'Rithmetic." This book, if its truths are practiced, will prove a priceless possession for every boy and girl in the land, and for parents as well.—L. D. W.

SPORTS PHOTOGRAPHY

(Lee Wulff. A. S. Barnes and Company, New York. 1942. \$2.50.)

PHOTOGRAPHY is such a popular hobby with many that it should be done as well as possible. Here's help for picture-taking on the family's activities and vacations.

Helpful materials are included on flash bulbs, darkroom techniques, color photography.

Any photographer, expert or amateur, will enjoy the book and its illustrations.—Leona Holbrook, professor of physical education for women, B.Y.U.

YOUR CHILDREN IN WARTIME

(Angelo Patri. Doubleday, Doran and Co., New York. 1943. 115 pages. \$1.50.)

PROBABLY no person today has been more concerned with the welfare and happiness of children than Angelo Patri, whose almost daily articles, syndicated throughout the United States, have done much to increase an understanding and affection between parents and children. In this, his latest book, he approaches a problem that is uppermost in the minds of thinking men and women all over the world.

Mr. Patri divides the book into three sections: For Parents, For Teachers, and For Children. Each section is full of practical wisdom and sane advice that makes the book invaluable. Parents whose daughters right now seem to be having a difficult adjustment to make will be wise to hand the girls the book to read. They will listen to Mr. Patri and follow his advice, where they might feel that their parents were too emotionally concerned.—M. C. J.

Wartime

MENU IDEAS

From My Table to Yours!



• **Vitamin Punch:** Mix one pint of Tea Garden Pure Concord Grape Juice with the juice of 2 lemons and 2 oranges. Add the grated rind of one orange, and sugar if you like it. Serve iced. Tea Garden Marshchino Cherries add color and flavor.

SUNDAY NIGHT SUPPER

Chicken Shortcake
Fresh Vegetable Salad Bowl
Hot Biscuits
Lemon Ice
Tea Garden Grape Juice

• **Raspberry Tartlets:** Roll plain pastry $\frac{1}{8}$ inch thick; cut in 3-inch squares. Put a spoonful of Tea Garden Raspberry Preserves on half of each pastry square. Fold over to form a triangle, press edges together with a fork, and prick top. Bake at 450° F. about 15 minutes.

• **8 day wonder:** Some people can make Marshchino cherries in a few hours but it takes eight days of slow simmering to make Tea Garden Marshchino Cherries. No wonder they're different.

• **Easy Dessert:** Serve Tea Garden Preserves with cream cheese and toasted salty crackers.

• **Pastel Float:** Beat about 2 tablespoons Tea Garden Strawberry, Black Raspberry or Apricot-Pineapple Preserves and a dash of salt with one cup milk. Place a scoop of vanilla ice cream in a tall glass, pour the milk-mixture over it, and stir. Serve with a sprinkling of nutmeg.

Serving Chicken? Add Tea Garden Sweet Pickled Watermelon for that extra touch in meal perfection.

"Entertaining without a Maid" is easier with the Tea Garden booklet of that name. You may have a copy on request.

HEAVENLY CLOUD DESSERT

Beat 4 egg whites until stiff; gradually beat in 3 tablespoons sugar and a pinch of salt; fold in 3 rounded tablespoons Tea Garden Orange Marmalade. Grease top part of large double boiler; pour in pudding mixture; cover and cook over boiling water 1 hour. Turn out onto platter and serve with the following sauce: Beat 4 egg yolks with $\frac{1}{2}$ cup sugar until thick; stir in 2 tablespoons Tea Garden Orange Marmalade and 2 or 3 tablespoons cream. Serves 6.



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MELCHIZEDEK PRIESTHOOD

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSOE, JOSEPH F. MERRILL, CHARLES A. CALLIS, SYLVESTER Q. CANNON, AND HAROLD B. LEE

Quorum Officers

IN making reports of quorum activities to the Stake and General Melchizedek Priesthood Committees, care should be taken to include the activities of all of the quorum ward groups.

Personal Welfare

IT will be worth while to follow up in meeting the action being taken to produce the quorum's welfare budget assignment for 1943 and to review what is being done to produce sufficient food to assure an adequate supply for the quorum members themselves. These two items were the subjects discussed in this column last month.

Plans should now be made to care for the food when it is produced. Whether the food is to be placed in root cellars, dried or dehydrated, bottled or canned, or preserved in some other way should be determined and the necessary equipment secured.

The activities for which the Personal Welfare committee is responsible were set out in this column in the November 1942 *Era*, page 730. The first paragraph was as follows:

Labor with quorum members to induce them to be prayerful, *full tithing payers*, observers of the Word of Wisdom, observers of the Sabbath day, and observers of the law of the fast. (Italics added.)

During the month of May, the subject for ward teaching will be tithing. It is suggested that in each quorum there be undertaken a project to teach the principle of tithing and to encourage each quorum member to observe this law of inheritance in Zion.

Quorum Quiz

Is it proper to invite non-members of the Church to attend the quorum meetings?

NO, they should not attend such meetings. (*Priesthood and Church Government*, pp. 155-6). However, non-members are welcome at Sunday School, sacrament meeting, Relief Society, M.I.A. meetings, or quarterly conferences.

Class Instruction

HERETOFORE we have in this column suggested that the chairman of the Class Instruction committee provide the class with outside reference material. This may include articles from reputable magazines, the daily press, bulletins, etc. These should be of such a nature that will stimulate the study of the principles of the gospel, of the accomplishments of the Church, its position with reference to modern social

tendencies, etc. There is much available material and the chairman of the committee should be on the alert for it.

In this connection may we call attention to the editorials which appeared in the March *Improvement Era* and recommend that they be read and discussed in the class. These editorials cover very vital subjects and are well adapted for discussion and unusually stimulating.

The Improvement Era has the largest circulation ever in its history—over 79,000—and a Class Instruction committee can do no better than to stimulate its reading. From its editorial pages we may learn of the position of the Church with reference to doctrine and the stand to be taken by its members on the momentous problems of the day.

Church Service

THE card file containing the individual record of quorum members can be used to advantage by the Church Service committee. Each card reveals, among other things, the quorum member's preference of Church activity, his present activity, his general attitude towards Church work, his capabilities for Church service, his talents, etc. A careful study of a member's qualifications will insure better service and more activity. The committee on Church Service is in a position to consult with the committee on Personal Welfare to discover those who are qualified and worthy to serve.

The ability and fitness of quorum members to magnify their callings in the Priesthood should be known to the officers at all times. The card file, when properly kept, will supply such information and simplify the matter of making investigations and classifying the quorum members for service.

Ward teaching is an excellent developing form of Church service.

Social & Miscellaneous

RATHER than set aside a great amount of time for recreation alone, it will conserve valuable hours if social activities are planned in conjunction with spring and summer work projects. In other words, make your work groups happy by a little thoughtful planning. Perhaps some form of entertainment may be carried on while people are at work on their project. In other cases a short social could be fostered immediately following a work period. If the group is too weary for physically active games then arrange an hour of music appreciation using either recordings or local talent. Have someone prepared to explain the music, giving the background of the composer, his idea,

and the development of the theme. This type of educational activity may be carried on with indoor groups while they are working with their hands, thus getting double value from their time.

Melchizedek Priesthood Outline of Study, June, 1943

TEXT: *Teachings of the Prophet Joseph Smith*

LESSON 58

THE MISSION AND AUTHORITY OF ADAM
(Continued)

3. Adam and the gospel
 - a. The gospel declared unto Adam and Eve (D. & C. 29:42)
 - (1) By the voice of God, angels of God, and by the gift of the Holy Ghost (168; Moses 5:6-8, 58-59; 6:50-63)
 - (2) Adam baptized and the Spirit of God descended upon him, and thus he was born of the Spirit (Moses 6:64-68)
 - b. The Priesthood given to Adam and his faithful descendants
4. The ancient of days
 - a. Daniel speaks of the ancient of days; he means the oldest man, our father, Adam, Michael (157)
 - (1) Michael, or Adam, the father of all, the prince of all, the ancient of days (D. & C. 27:11)
 - (2) Adam-ondi-Ahman, the place where Adam shall come to visit his people, or the ancient of days shall sit, as spoken of by Daniel the Prophet (122; D. & C. 116; Daniel 7:9-10, 13-14)
 - b. Adam is the father of the human family, and presides over the spirits of all men (157)
 - c. He will call his children together and hold a council with them to prepare them for the coming of the Son of Man (157)
 - d. The Son of Man stands before him, and there is given him glory and dominion (157, 159)
 - (1) Adam delivers up his stewardship to Christ as holding the keys of the universe
 - (2) Retains his standing as head of the human family

Discuss:

1. What is meant by the saying that Adam holds the presidency of all dispensations?

LESSON 59

THE MISSION AND AUTHORITY OF ADAM
(Continued)

5. Michael, the prince of all
 - a. Adam given the first presidency in the creation, before the world was formed (157)
 - b. The champion of the righteous
 - c. A prince over his posterity forever (D. & C. 107:54-55)
 - d. The seventh angel to sound his trumpet (D. & C. 88:106, 110)

e. Leader of the hosts of heaven in the last great and final battle (verses 112-115)

f. Before the earth passes away, Michael to sound his trumpet, and all the dead to awake and come forth to final judgment (D. & C. 29:26-27)

(1) Michael, the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven

(2) The devil shall gather the hosts of hell

(3) The battle of the great God—final defeat of Satan and his armies

Discuss:

1. Under whose direction does Adam operate in all things?

2. Explain: "I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever." (D. & C. 107:55)

LESSON 60

DIVINE LAW GOVERNING THE UNIVERSE

Read *Teachings of the Prophet Joseph Smith*, pp. 55-56, 181, 197-198, 291, 301-302, 325, 345, 347-348, 350-352, 372-373; D. & C. 63:21; 76:23-24; 77:1; 88:18-20, 25-26, 36-47; 93:35; 121:28-32; 130:7-11; Moses 1:4, 29, 33-39; Abr. 3:1-9, 13, 16-17.

1. Eternal duration of matter (301-302)
a. No such thing as immaterial matter
b. Create means to organize chaotic elements already existing (350-352; 181)

c. The elements are eternal, and spirit and elements inseparably connected receive a fulness of joy (D. & C. 93:35)

2. The earth to abide a celestial law (D. & C. 88:18-20; 25-26; 63:21; 77:1; 130:7-11)

a. It filleth the measure of its creation, and transgresseth not the law

(1) It shall die, it shall be quickened again and become immortal
(2) It shall be sanctified and become a celestial kingdom

b. To become like unto a crystal, a Urim and Thummim to inhabitants

3. Unto every kingdom a law given
a. Moses shown the limitless workmanship of the Lord's hands (Moses 1:4, 29, 33-39)

b. Abraham discerns the stars by the Urim and Thummim (Abr. 3:1-9, 13, 16-17)

c. The reckoning of God's time, angel's time, prophet's time and man's time according to the planet on which they reside (D. & C. 130:4)

d. All kingdoms have a law given unto them (D. & C. 88:36-38; 55)

Discuss:

1. Substantiate the truth of the statement that "The heavens declare the glory of God."

2. What constitutes the glory of God?

NO-LIQUOR-TOBACCO COLUMN

A reader in the navy wants an answer to his letter of March 17, 1943. If he will send his name and address to Dr. Joseph F. Merrill, 47 East South Temple, Salt Lake City, we'll gladly send him printed leaflets, giving full reply to his questions.

Alarm—Call to Arms

(Concluded from page 276)

crowd the newspaper and magazine press of the country with lavish advertising, aimed at selling more liquor to more people, particularly women and children."

Attention is then called to the fact that "for the duration" the Canadian Government has prohibited advertising whisky, wines, beer—any kind of alcoholic beverage, thus setting a sane example that the United States should follow.

The Foundation's Bulletin next points out that liquor is a menace to manpower and is responsible for a large part of the *absenteeism* so prevalent in defense industries. Chairman McNutt of the Manpower Commission is quoted as saying that "in industry alone prevention of needless illness would salvage at least 80,000,000 days of lost manpower a year." What part liquor plays in this needless illness and absenteeism (a very serious problem in America) is not definitely known. But all observers know that it is a very important part—one that the powers-that-be are fearful may give rise, among other things, to demands for national prohibition at least "for the duration."

The public knows that drinking is on the increase. In the town of Tooele, Utah, 235 drunks were jailed during January and February, 1943. (However, it was reported that not one of the 235 was a member of the Tooele Stake.) "Monday morning thirty-one prisoners, an all-time record crowd, filled the Tooele city jail, with practically every prisoner there for drunkenness," *The Transcript-Bulletin* said.

We ask again, "What can we do to help the situation?"

There are several things we can do. Among them are: (a) Carry on our educational no-liquor-tobacco campaign more actively and vigorously than ever among our quorums, organizations, and groups. Helpful free literature is available. (b) Employ the "personal contact method" with all users. (c) Create a sentiment for the observance of all anti-narcotic laws. Appoint committees in the stakes and wards to carry on this phase of the campaign, as is done in Salt Lake County. (d) Back up law enforcement officers. (e) Urge law-making officers to support helpful legislation. (f) Urge the making of restrictive regulations by those empowered to make them. (g) Encourage everyone to set a good example.



Three typical scenes of 1942 Idaho Priesthood projects which will be repeated again this season.

(Top) Nampa Stake seventies and elders stop for a picture during work on their nine and a half acre beet field. The yield was 134 tons. Jack P. Liechty of Nampa Second Ward was in charge.

(Center) The Melchizedek quorums of the Elba Ward, Raft River Stake, produced this choice beef for the regional warehouse at Burley, Idaho. Left to right in the picture are Bishop J. Edward Rasmussen, Art M. Ward, and E. A. Otley.

(Bottom) The sixth quorum of elders (Lanark and Grid wards) of Bear Lake Stake really mean business when they line up 2 tractors and 8 teams for their wheat field. David G. Parker, quorum president, began the purchase of forty acres of land last year and the quorum had it paid for by October 10. Counselors for the sixth quorum are Irwin Parker and Russell Sorenson.



THE CHURCH MOVES ON

(Concluded from page 287)

New Ward Created

EMERSON WARD, now to be known as the Mission Park Ward, of the Pasadena Stake was organized recently by a division of the Rosemead Ward. William R. Hawkes was sustained as bishop.

Creation of the Park Avenue and Imperial wards, Highland Stake, was effected April 4.

The Park Avenue Ward, with L. Van Wagenen as bishop, was formed by a division of the Stratford Ward.

The Imperial Ward, with Perry D. Goodliffe as bishop, was founded from parts of the Highland Park and Stratford wards.

Independent

Branches Formed

Bloomfield Branch, Young Stake, formerly dependent upon Farmington Ward, has been organized with Elmer McDaniel as presiding elder.

Port Orchard Branch, Seattle Stake, has been organized with M. M. Stokes as presiding elder.

Reseda Branch, San Fernando Stake, formerly dependent upon the Van Nuys Ward, was created recently with Wallace E. Lund as presiding elder.

"Music Hath Charm"

Just how much music aids group morale has again been demonstrated by D. Sterling Wheelwright, director of music at the Washington, D. C., chapel. In the middle of a concert when the sirens sounded for a practice blackout, he played the remaining selections from memory. Meanwhile two buses had been stopped nearby, and the passengers and other persons gradually came into the chapel, attracted by the music. At the end of the recital Elder Wheelwright directed the group in community singing.

Church Makes

Red Cross Donation

TO the War Campaign Fund of the American Red Cross the Church in March made an official contribution of five thousand dollars. This does not include the donations of individual members.

President J. Reuben Clark, Jr., was this year appointed a member of the National War Fund Committee, which includes such prominent names as Bernard F. Baruch, Edsel B. Ford, Mrs. Dwight W. Morrow, William Allen White, Philip Murray.

Chapel Dedications

THE chapel of the Holbrook Ward, Snowflake Stake, was dedicated February 21, by Presiding Bishop LeGrand Richards.

The chapel of the Bountiful Third Ward, South Davis Stake, was dedicated February 28, by President J. Reuben Clark, Jr.

The Vermillion Ward chapel of the North Sevier Stake was dedicated February 6, by Elder Thomas E. McKay, assistant to the Council of the Twelve.

The meeting hall of the Church in Lancaster, Pennsylvania, was dedicated January 31, by President G. A. Iverson of the Eastern States Mission.

Excommunications

MARGARET PRICE, born [not given], excommunicated June 1942, in the Helper Ward, Carbon Stake.

Gladys Arlena Burns Beck, born February 5, 1899, excommunicated February 23, 1943, in the Oakland Ward, Oakland Stake.

John Jongkindt, (seventy), born January 10, 1896, at Papendrecht, Netherlands, excommunicated March, 1943, in the Centinela Ward, Inglewood Stake.

Thomas William Collings, (elder), born April 27, 1887, excommunicated March 8, 1943, in Pleasant Green Ward, Oquirrh Stake.

Stakes Receive

New Presidencies

PRESIDENT Victor D. Nelson and Counselors Ira W. Boyer, Sr., and J. Doyle Jensen, have been released from the presidency of the Lost River Stake. Elder Jensen was sustained as the new president, with Mark K. King and Jenness W. Andersen as counselors.

Bishops, Presiding Elders Sustained

CARSTON SECOND WARD, Alberta Stake, Lloyd D. Cahoon succeeds Lyman Rasmussen.

South Cottonwood Ward, Big Cottonwood Stake, Marlow Leslie Crabtree succeeds R. Stanley Johns.

Byron Ward, Big Horn Stake, Walter G. Stevens succeeds Maurice W. Jensen. Oakley Third Ward, Cassia Stake, Thurman Burch succeeds Louis R. Critchfield.

Wandamere Ward, Grant Stake, Marion Thirl Marsh succeeds George Ford Fairbourn.

Idaho Falls Fifth Ward, Idaho Falls Stake, David William Cook succeeds William Grant Ovard.

Mackay Ward, Lost River Stake, Lawrence R. Halversen succeeds Andrew C. Jensen.

Fillmore Second Ward, Millard Stake, James Edward Peterson succeeds Henry E. Hatton.

Kanosh Ward, Millard Stake, Mark C. Black succeeds Lloyd F. Rogers.

Scipio Ward, Millard Stake, Waldo G. Robins succeeds Vincent A. Hansen.

Logandale Ward, Moapa Stake, Lester E. Mills succeeds John L. Lewis.

Wardboro Ward, Montpelier Stake, Parley O. Buehler succeeds John A. Berrey.

Nampa First Ward, Nampa Stake, Clive S. Walker succeeds Chauncey W. Loveland.

Dayton Ward, Oneida Stake, Veril David Smart succeeds Godfrey Schwartz.

Pocatello Seventh Ward, Pocatello Stake, Arden Delos Hale succeeds Samuel A. Dunn.

Lewisville Ward, Rigby Stake, Carl G. Agren succeeds A. Vernon Ball.

Grant Ward, Rigby Stake, Newel Hyman succeeds George Christensen.

Annis Ward, Rigby Stake, Victor Hall succeeds James Baron.

Ririe Ward, Rigby Stake, Edwin R. Harris succeeds James E. Ririe.

Santa Clara Ward, St. George Stake, Edward Rudolf Frei, Jr., succeeds J. Henry Graft.

Amalgam Ward, Smithfield Stake, Ariel M. Jorgenson succeeds George S. Noble.

Holbrook Ward, Snowflake Stake, Brigham Jackson Sanders succeeds Wallace Ellsworth.

Firestone Park Ward, South Los Angeles Stake, J. Eward Welch succeeds Wilford A. Ricks.

Joseph Ward, South Sevier Stake, Grant Harvey Morrey succeeds Philip H. Shipp.

Filer Branch, Twin Falls Stake, Wilbert Fife succeeds Heber L. Hansen.

Fairview Ward, Washington Stake, Harvey G. Stoops succeeds John Nielsen.



L. D. S. SERVICEMEN IN CHAPEL AT LUKE FIELD, PHOENIX

At Luke Field, single engine training center, since last October, these boys maintain an active association, meeting each Wednesday evening, and providing the program at various wards Sunday evenings.

First row, left to right: Chaplain Srague, Clyde M. Lunnford, John E. Janke, Vaughn K. Lauritzen, James B. Manwaring, Harold Y. Anderson, Werner L. Verhaaren.

Second row: Vee L. Taylor, V. C. Later, Frank D. Roberts, Bob L. Roberts, Leo H. Richens, John L. Neilson, Robert D. Shurtliff, Dean L. Zenger.

Third row: Byron H. West, John D. Spuler, Karl R. Preece, Lorin R. Burningham, Dewaine Buck, Max E. Smith, Oriel Tracy.

Fourth row: Vernon L. Blamires, Merlin R. Miskin, Ernest R. Oliphant, Darrell H. Waters, O. Woodrow Parsons, Ned Miles, Robert L. Matson, Melvin A. Larkin.

Fifth row: Dean W. Crowther, Leonard D. Sylvester, Donald H. Tolman, Bill Naylor, Harley R. Moulton, Russell C. Christensen, Lawrence D. Danile.

Sixth row: Gale Moon, T. Quentin Beatty, Thomas F. Larkin, Keith D. Bringham, Jay L. Love, Fay W. Bryner, Ralph T. Cannon.

Seventh row: Grant L. Probst, Joseph R. Smith, J. R. Anderson, Lendell S. Perry.

—Submitted by Milton L. Ollerton

AARONIC PRIESTHOOD

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY JUNE, 1943

Text: HOW TO WIN BOYS

Chapter VI. "Spotting" Potential Leaders

Quotations from the Text:

1. *Don't go back on the boy who follows!* He is that useful soldier, the daring private in the campaigns against community sin.
2. *Teachers must be patient with boys who will one day lead!* Do not make the mistake, as I did, that they are all important. Do not lose your temper at them because they are erratic, fond of their own ways of doing and saying things.
3. Your leader, you discover on the high seas of Youth, will be perforce a boy of sometimes *unlimited confidence*. That boy is so often passed by and dismissed as being "too cocky." But if he has too great leaning toward conceit, *that is the very place that you come in!* As he goes pell-mell into jobs that frightened the timid followers, you'll be mighty glad that he had some self-assurance, won't you? Well, then accept the matter calmly and without any flash of spoken or shielded and restrained anger. And tactfully, prayerfully, gradually *rebuild* that boy for better service!
4. Who is going to war on War? Intelligent and thinking youth! Who is going to fight to bring back an America freed from the clutches of the . . . peril of this day, *liquor*? Intelligent, outspoken, dynamic and youthful leaders in the church.

Who is going to re-make narrow and selfish communities and demand enough playgrounds and sane and safe amusements of all types, and bring in hospitals and care for the needy? Youth.

5. This is a challenge to all teachers and church leaders to go on a holy quest—to explore and find in our own numbers and in the untouched boys who have no religious life *the germ of leadership*. This will all be seen by our King, who notes those of us who try to use our minds and hearts for Him.

Helps for the Class Leader:

1. Discuss the following characteristics in potential boy leaders, and suggest methods for their control and proper cultivation.
 - a. Egoism
 - b. Self-confidence
 - c. Sympathy
 - d. Humility

Ask the class to make as many additions to the above list as possible.
2. Discourage any effort to "break down his morale" as a means of discipline. This procedure is ruinous.
3. Avoid being interested only in potential leaders. All class members should receive careful, thoughtful attention.

THE AARONIC PRIESTHOOD

Thirty-seventh instalment in a series of articles written by the late Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

"COUNSELOR R. T. Burton reminded the bishops to send in their reports of local receipts and disbursements, together with a statement of the amounts they needed from the general office to make up the deficit for the support of their poor. It was the design to let each bishop henceforth have the disbursing of funds drawn from the general office for the relief of the poor in his ward, and take this labor off the Presiding Bishopric; therefore, a report of what would be needed, say in the next six months, as based upon the amount obtained from the general office during the past half year, was required of each bishop, together with a brief report of ward receipts and disbursements, such as in fast meetings and Relief Societies.

"President A. M. Cannon felt to welcome Bishop Preston to the position he had been called to. He had loved Bishop Edward Hunter as a father, and he was glad that so good and able a man had been appointed to succeed him. He testified that it was the Lord's will; even before it was generally known who would be the Presiding Bishop, he had been impressed by the Spirit that Brother Preston was the man. He dwelt upon the necessity of self-subjection, of honoring all men in their proper places, and of the creation of labor for the poor, of home manufactures, and union and faithfulness among God's people in promoting Zion's interests. Many other good things, which limited space precludes, were said, and the meeting was adjourned *sine die*. Benediction was pronounced by President Joseph E. Taylor.

(Continued on page 300)

CHALLENGING RECORDS



B. A. RASMUSSEN

For sixteen years B. A. Rasmussen has served as an Aaronic Priesthood quorum adviser in the Midvale Second Ward, East Jordan Stake. During this long period Brother Rasmussen established a record of 98.69% attendance at Priesthood meeting. It is believed that this is one of the outstanding records of faithfulness in Aaronic Priesthood work in the Church. Certainly it is a splendid example of consistent devotion to the work of the Lord.

During the sixteen-year period, Brother Rasmussen also served as a counselor to former Bishop Henry Beckstead.



LAMAR BAXTER

DEAN BAXTER

According to a report from Bishop Joseph Wright, Hyrum First Ward, Hyrum Stake, these two young men, brothers, are setting a good example as deacons.

LaMar is president of the quorum, and during 1942 missed only one Priesthood meeting and filled 118 assignments. Dean had a 100% attendance record at quorum meeting, filled 153 assignments, and served as organist for ward Priesthood meeting. Both are full tithing payers and are exceptionally faithful in attending sacrament meeting and Sunday School.

RAY BARNES

Ray Barnes, a teacher in the Watsch Ward, Highland Stake, has a 100% attendance record at quorum meeting for over three years. Ray is now sixteen, and since ordained a deacon at twelve, has missed only three Priesthood meetings; has achieved special individual recognition; and been a member of a quorum earning the Standard Quorum Award each of the four years. He is the son of Mr. and Mrs. Ralph A. Barnes.



WARD TEACHING

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

Watch Over the Church Always

IT is the responsibility of the ward teacher to watch over the members of the Church residing in the district assigned to him. He represents the bishop in this assignment, and should manifest a personal interest in his assigned families much in the same sense that the bishop has an interest in each member of his ward.

It is quite impossible for the bishop of an average-size ward to maintain always the degree of contact with his members which is so necessary to their spiritual and temporal welfare. Of necessity, therefore he looks to the ward teacher to assist him in this work. Obviously, there is no other officer in his ward to whom he can consistently look for the discharge of this responsibility.

To "watch over" his assigned families suggests that the teacher have a very real interest in their spiritual and temporal welfare. It is far from sufficient that he consider his work finished with the completion of the monthly visit.

The teacher should maintain that measure of contact which will disclose any temporal need, such as clothing, food, shelter, fuel, etc. If his members are engaged in an undesirable business, one which conflicts with the standards of the Church, the ward teacher should be in a position, through his own conduct, to work with the member and encourage him to engage in a business which does not conflict with the spirit or letter of the word of the Lord in all its ramifications.

The performance of these duties and responsibilities do not require, or even suggest, a familiarity which may be classified as "meddling." It is simply a kind, watchful interest in those for whom the teacher is largely responsible.

Those having personal habits at variance with the prescribed standards for Latter-day Saints should also be the concern of the ward teacher. He should take a personal pride in having his assigned families live as close to the Lord as possible and assist them in finding their way back if they stray away.

In the final analysis, ward teaching is a very responsible calling. It requires tact, judgment, kindness, and a genuine brotherly interest in the righteous behavior of those members of the Church whom he is to visit and assist. Many of the ills which have overtaken some of our members could have been avoided if ward teachers had "watched over the Church" as the Lord has directed they should.

WARD TEACHERS

The teacher's duty is to watch over the church always, and be with and strengthen them;

And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty (D. & C. 20:53-55).

Ward Teachers' Message for June, 1943

THE WORD OF WISDOM

THE Word of Wisdom has been a law unto the Church for one hundred and ten years. Its doctrines have been expounded from our pulpits perhaps more frequently than any other tenet of our religion. In the classrooms of all Church organizations this subject has been given much consideration. Anxious fathers and mothers have taught their children continuously to obey this law. One would naturally suppose that, considering the divine authenticity of the Word of Wisdom and the frequent and persistent treatment of the subject, there would be few, if any, Latter-day Saints addicted to the use of these forbidden indulgences. Unfortunately, however, facts dispute this supposition.

Too many of our members are indifferent to this law. There is the constant danger that they will join the ranks of these well-meaning but unthinking souls. The temptations are becoming more acute each day.

We are face to face with an alarming increase in the consumption of tobacco and liquors particularly. The ambitions of "conspiring men" are fixing a strangle-hold on untold millions. Their attempts to enslave the youth are bearing much fruit.

This cancerous growth presents a great challenge. Latter-day Saints cannot sit complacently by and escape responsibility for their indifferences. This is true of leaders, teachers, and parents, alike.

Our addict members need our love and understanding now more than ever before in their lives. Our criticism of them and their weaknesses drives them farther away from us and accomplishes no good. Jesus didn't despise the sinner; it was their sins He loathed. Too few of us differentiate between the sinner and the sin. We could hope for more spiritual physicians with the ability to wait upon them "... they are sick." Let us give more attention to kindness and less attention to judgment.

Youth waits eagerly for any information which will assist them in the way of life. They are not always willing to accept the judgment of maturity or to obey a simple command. Immature judgment and lack of experience are among the reasons for this concept. Youth asks "Why?" and, perhaps, too many times our only answer is "Don't" or "You must not, or else." We should do more teaching and give fewer commands. Teach them the evils of tobacco and liquor, yes, but let us never forget to extol the virtues and countless advantages of abstinence.

THE AARONIC PRIESTHOOD

(Continued from page 299)

"On the thirty-first of July, 1884, death summoned to the spirit world Bishop L. W. Hardy, Bishop Preston's first counselor. His place remained vacant until the following October, when in General Conference the organization of the Presiding Bishopric was once more made complete by the calling of Robert T. Burton and John Q. Cannon to act as first and second counselors, respectively.

"In order that some idea may be given of the growth and present numerical status of the Aaronic Priesthood, particularly the bishopric, we here present a full list revised and corrected from latest reports, of the names of bishops in all the organized stakes of Zion." (Note: Space does not permit the publishing of this long list of bishops. Those interested are referred to *The Contributor*, Vol. 6, pp. 444-447.)

(To be continued)

FORUM FOR CHURCH MUSICIANS

By Alexander Schreiner,
Tabernacle Organist and Member,
Church Music Committee

IN the November 1942 issue of the *Era*, an invitation was extended to our Church musicians to write to the general music committee concerning problems as they arise in the field. A number of such letters have been received, some of which have been answered direct, and two of which we will now consider on this page. It will always be a pleasure to hear from our music workers concerning their work and problems. Address all communications to General Music Committee, 200 North Main Street, Salt Lake City, Utah.

From Preston, Idaho, comes the following:

Is it objectionable to use wind and brass instruments in Church services if the instruments are properly played and the music is not too loud? Are there certain services such as during the passing of the sacrament, where such music would not be appropriate? We would like to interest young people in the work of the Church by having them participate musically in Church services.

This is a problem in appropriateness which has been with us for a long time. The members of the music committee feel that the most pleasing music to our Heavenly Father, in our Sunday services, are still the hymns sung by His people, and the anthems of choirs, together with the music of the organ. This is the ideal to which we should strive. If the people sing two or three hymns, and the choir sings one or two anthems, there will be little time left for instrumental music. Brass music is difficult to control as to loudness, because brass instruments are naturally more fitted for use out-of-doors. Woodwind instruments, while less brilliant and less loud, are more suitable for use in recreational surroundings than in a religious atmosphere. The fact that wind instrument players rarely present sacred selections is good proof that wind instruments are less suited to the music of worship than to secular music.

Indeed we wish to interest our young talent in the work of the Church by participation in the Church program. The auxiliary organizations which hold meetings during the week should be alive to their opportunity of using all kinds of available talent, dramatic and musical, including that of wind instruments. Be sure that all our budding wind instrument players are used in some way in these meetings during the week.

Another way of participating in our activities is membership in the choir. Many a wind instrument player will

THE PRELUDE

IN the March issue of the *Era* some practical suggestions were presented on the means of dignifying the music prelude of our Sabbath services. We should like to hear from such of our musicians who are pleased with the devotional spirit shown when the music prelude gives the call to worship.

make a good choir member, or even a choir leader, because of his musical training, experience gained in bands and orchestras, and above all, the ability to read music well.

* * *

FROM North Platte, Nebraska:

Do you have any printed material concerning the technique of directing music, and the use of the baton?

We are most happy to receive this inquiry because many conductors may be interested in the material which is available. Every conductor of our Church music should have a copy of our *Church Choristers' Manual*, published by, and available at, The Deseret Book Store, for 77 cents, tax included, and postpaid. Anyone wishing additional material is referred to *Essentials In Conducting*, by Gherkens, also *Twenty Lessons In Conducting*, by Gherkens, both of which books may be obtained through any music store. For advanced material consult *The Eloquent Baton*, by Earhart.

Genealogical

Driggs Ward Genealogical Training Class Activities

On November tenth the genealogical training class, Driggs Ward, Teton Stake, sponsored an excursion to the Logan temple in which twenty-three participated, including our stake president and his wife, and our former stake president and his wife. We did endowments for about fifty, and twenty sealings. We appreciated the kindness and consideration shown us by those in charge at the temple.

All who attended enjoyed the work and others have told us since that they wished they had put forth a greater effort and gone with us. Our desire is that when we go again, we can all work for our own kindred.

From our class the past summer two couples were sealed in the temple, and their children were sealed to them.

We have sold about fifty copies of the Book of Remembrance and hundreds of genealogical forms. Weekly classes have been held in the various homes.

Our class has raised enough money to buy the hardwood for a table for our new stake tabernacle, and the class members, with the help of the high school teacher in woodwork, intend to make the table.—*Mattie T. Murdock, instructor.*

(See also page 278)

THE DESERET THEATRE

(Concluded from page 262)

organization, arranged for office space and a place to hold tryouts. Later the roof garden atop the Genealogical Building was given over for rehearsals. Don Alder offered his well-equipped shop, used in connection with his business, for scenery building. Church officials and local business men were helpful in arranging for theatres. In this manner of spirited cooperation the big problems confronting the Deseret Theatre movement are being met.

Stage successes that have been ideally presented and well received by Church members and the public generally include *Dear Brutus*, *Night of January Sixteenth*, *The Cricket on the Hearth*, *The Man Who Came To Dinner*, *Room Service*, *George Washington Slept Here*, *The Late Christopher Bean*, and the general board selection *The Barretts*, used as a guide to what wards and stakes could accomplish in play production.

The last production for this season is Joseph J. Cannon's English drama

Thin Air, to be presented in early May. Brother Cannon has been stalwart in his support of the group and the organization feels fortunate in being offered his play. Two other plays by Brother Cannon, *The Wild Pigeon* and *Rio de Amor* were presented a few years ago in the old Playhouse, now the new Lyric Theatre.

In an effort to get other needed help from persons interested in drama, the Deseret Theatre group is fostering an associate member project. Already stake and ward leaders are volunteering their aid and are seeking affiliation with the group. A goal of five hundred associate members has been set.

Through the work of the Deseret Theatre members and the help of its many friends, the little theatre movement is gaining momentum, steadily overcoming the ordeals of play producing, and steadily promoting its aim to supply notable legitimate drama to the community, providing an outlet to the community's abundant talent.

MUTUAL MESSAGES

EXECUTIVES

"The Wartime Summer Way for M.I.A."

THIS is the title of the new book outlining the summer program for the Mutual Improvement Associations for 1943. The first part of the book is devoted to war projects—first aid, home nursing, Welfare gardens, home kindergarten for neighborhood children, war bonds and stamps, etc., while the latter section presents recreational features of interest to the Associations as a whole and to the departments.

M.I.A. Day, May 11

THE first event of the summer program is the M.I.A. Day. This should be an outstanding event, climaxing the winter program and introducing the summer projects and activities. One special feature is to consult the bishop about inviting non-members of the Church in the ward or community to participate with the M.I.A. in this program. An excellent opportunity is here afforded to promote good will and understanding.

A special campaign to be launched on this day is "Sponsor an Aircraft Rescue Boat" through the purchase of war bonds and stamps.

Full details concerning this M.I.A. Day program are found in the *Summer Way* and also in the *March Leader*.

The Annual Statistical Report

THE compiling of the annual statistical report is one of the most important responsibilities of the ward and stake secretaries. In former years the ward report was to be sent to the stake secretary by June 5, and the compiled stake report to the general office by June 15; but since the M.I.A. fiscal year now closes August 31, these reports are due, respectively, on September 5 and 15. This report will cover the period from September 1, 1942 to August 31, 1943.

It may be rather early to remind our secretaries of something which is not due for about four months, but as all reports should be completed and sent to the general offices before the M.I.A. begins its fall sessions, we call your attention to the need for carefully gathering and preserving now all information necessary before the ward secretaries leave on summer vacations or move into other localities. Much of the material needed for compilation of the annual reports is included in the monthly reports and your duplicate copies should be on hand.

Stake secretaries should impress on their ward secretaries the necessity of keeping the ward roll and record books

up to date at all times and especially the month by month summary on pages 95 to 98 inclusive. All information needed for your annual report will then be available in concise, orderly form, and even though it should be found necessary because of the emergency or otherwise, to make changes in the ward secretary personnel, any member of the ward presidency could readily compile the report without any difficulty.

About July 1, copies of the ward annual report will be sent to stake secretaries for distribution to the respective ward secretaries. These in turn will be returned to the stake secretaries when compiled on September 5. The annual report form included in the ward roll and record book will provide each ward its permanent record. Two stake annual report forms will also be sent to each stake secretary, one to be retained for the permanent stake record and the other forwarded on to the general office not later than September 15.

Secretaries—please look forward now to this very important job, for a Church compilation of these reports has to be made and will be valueless unless every stake in the Church is included.

Note: Although the record of summer activities of 1942 was not included in last year's report, we have in the general offices information received through the monthly reports and therefore are not asking that this data be given now. This is done to preserve the twelve month period as the basis of our report.

Drama

WITH the winter drama program behind us, it is time to take stock of our successes and failures, to look ahead and marshal our forces for next year, and to plan something for summer time. With lessons out of the way and long vacation evenings coming up, perhaps this is the most ideal time of all for drama. What greater fun is there than home dramatics on the back lawn? A play written especially for the occasion, lights from gay lanterns flickering through the trees or floods skillfully placed to bring out the important action spots . . . what could be more pleasant on a summer's eve?

How about a drama club to meet once a week and study from the *Theater Arts Manual* in preparation for next fall and winter's work? Ample time to gain a wonderful foundation for real play production in the winter months ahead! Then there's a *Book of Plays* to be read and studied . . . really all sorts of things to be done. Think it over and see if you can't find the very best plan yet for building up interest and enthusiasm in drama for M.I.A. How about it?

SPECIAL INTEREST

Carry On

MAY we ask a special favor of a very special class? Do not discontinue your activities entirely during the summer months. Meet together for recreation and interesting projects. These are most enjoyable when held in the out-of-doors. Have you considered projects of gardens, food conservation, nutrition, and First Aid under certified leadership?

The following agencies can furnish leadership and material:

1. The American Red Cross
2. Home economic and agriculture department of high schools
3. Agriculture Extension Service—County Office
4. Farm Security Administration—County Office
5. U.S. Department of Agriculture bulletins
6. For bibliographies or suggestions write to the State Department of Education, Salt Lake City, Utah

CLEANERS

Summer Possibilities

CLEANERS, what are your plans for the summer?

First on the list with most groups will no doubt be service activities. (See Gleaner section of the M Men-Gleaner manual for 1942-43 for specific suggestions.)

The family welfare or victory garden will need your help and you will want to do your part in the home canning program.

A new motivation has come to us to study the geography, history, and peoples of foreign countries.

Clever is the girl who is capable of making and remaking her clothes.

This may be a dateless summer for many girls, but there are many activities that can be enjoyed—tennis, bowling, swimming, archery, horseback riding, and picnics. A tournament will add a great deal of interest to these sports.

Other suggestions, such as the Golden Gleaner project, Treasures of Truth, etc., are to be found in the manual.

EXPLORERS

Community Service

EXPLORERS for the most part will not be making their contributions in the armed forces but they will make a most worth while contribution to industry and agriculture.

Explorer leaders should give wise counsel and organize Explorer units
(Concluded on page 304)

• THE M MEN • *Basketball* TOURNAMENT

THE TITLE COMES BACK TO THE BEEHIVE STATE

By LES GOATES

Sports Editor, "The Deseret News"

STILL an enthusiastic expression of a lofty idealism despite almost overwhelming wartime handicaps, the M Men basketball program of the Mutual Improvement Association weathered its stormiest campaign during 1942-43.

Enlistments and the draft took many hundreds of M.I.A. basketball players into the armed services, but there were still enough left to play out a thoroughly successful schedule, climaxed by another thrilling and colorful all-Church tournament. Suspension of the 25-year age limit proved a timely and sagacious move. It was an important factor in pulling the organization through a season which saw many athletic conferences fold up for the duration.

Under the skilful guidance of Homer C. Warner, chairman of the M Men athletic committee, and Frank J. Mozley, manager of the tournament, the mammoth M Men schedule was completed without delay or unpleasantness of any kind, thereby affording to some 8,000 young men a distinct moral boost and vital athletic development.

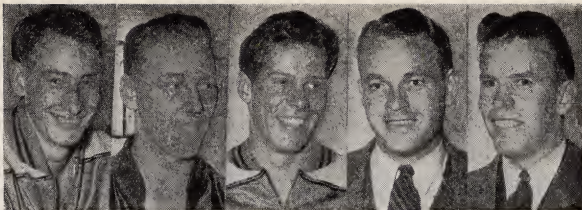
Naturally the calibre of play took a slight drop from that of years gone by, but this decrease in proficiency was of a uniform nature, so the play was close and exciting throughout.

SOON after M Men basketball got under way, word was received by its directors that schedules were being followed through in Arizona, California, Idaho, Wyoming, and Nevada. In the greater Salt Lake region, only the South Cottonwood and Wells stakes were inactive.

Cutting a wide swath through a star-studded field of courtiers from this vast M Men expanse, the Taylorsville Ward, Cottonwood Stake, champions of Division 10, dominated the championship tournament throughout. It was quite an event in the annals of the games to see the M.I.A. general board trophy come back to the Beehive State, after a sojourn at West Lovell, Wyoming, and Arlington and Oakland, California. Taylorsville defeated popular Sugar City Second Ward, Idaho, 44 to 23 to win the title. The boys from the Jordan district proved a potent quint and a worthy successor to the illustrious title holders of the past.

Third place went to a hard-fighting, hustling band of ball rustlers from Salt

(Concluded on page 304)



Upper: The all-Church honor team selected for outstanding play in the M Men basketball tournament. Left to right Marvin Wallace, Taylorsville, guard; Lee Roberts, Sugar City Second Ward, forward; Vaughan Barker, Taylorsville, center; Royal Jensen, North Hollywood, guard; and Clinton Nelson, Smithfield Fourth Ward, forward.



Left: The traditional flag ceremony which marked the opening day of the tournament.

Right: Taylorsville Ward M Men basketball team, all-Church champions for 1943 after a final win over Sugar City Second Ward 44 to 23.

Front row, left to right, Tommy Mackay, Lyle Hintze, Leland Brown, Felix DeCiera, Dale Rupp. Back row, Milo Rupp, Vaughan Barker, Melvin Pendleton, Les Paxton, Marvin Wallace.



Left: North Hollywood Ward M Men basketball team, awarded the general board's Sportsmanship Trophy at the M.I.A. all-Church tournament.

Back row, left to right, Royal Jensen, Roscoe Hunt, Levi Hunt. Front row, Lyman Pinkton, Lee Hess, Jimmy Pratt, Hugh Smith.

—Deseret News Photos



Basketball

(Concluded from page 303)

Lake City's Twenty-seventh Ward Fourth position was attained by Ogden Fourth. Fifth place and consolation honors went to Springville.

North Hollywood, headed by Royal Jensen, veteran of many Utah scholastic and independent tournaments, won the coveted Sportsmanship Trophy, as a result of a vote taken by players of all the teams. Tabbed "The Five Patriarchs," this band of veterans played pleasing and sporting basketball throughout.

Superintendent George Q. Morris presented awards to the winners in a ceremony only slightly less pretentious than the traditional flag festival which opened the tourney and proved one of the most impressive in years. Gold medals went to the Taylorsville champions, silver awards to Sugar City, and new basketballs to the third, fourth, and consolation victors.

Lee Roberts of Sugar City was generally acclaimed the outstanding player in the tournament and as such was awarded the position of captain of the mythical all-Church honor five. The other players winning all-Church positions were Vaughan Barker of Taylorsville, center; Marvin Wallace of Taylorsville, forward; Clinton Nelson of Smithfield, forward; and Royal Jensen of North Hollywood, guard.

The second team included: Harry McTague, Twenty-seventh, forward; Felix DeCleva, Taylorsville, forward; Herbert Wilkinson, Twenty-seventh, center; Leland Brown, Taylorsville, guard; and John Dalling, Sugar City, guard.

The complete all-Church tournament results day by day follow:

FIRST ROUND

Provo 26, Sandy First 19
Ogden Fourth 48, Mesa, Arizona 19
Edgehill 27, Santa Clara 23
Twenty-seventh 34, Springville First 32
Smithfield 65, Ogden Fourteenth 30
North Hollywood 50, Rupert, Idaho 24
Sugar City 39, Bonneville 35
Taylorsville 27, Aurora, Idaho 16

SECOND ROUND

Taylorsville 42, Edgehill 17
Sugar City 43, Provo Third 30
Twenty-seventh 47, Smithfield 42
Ogden Fourteenth 20, Springville First 40
Santa Clara 35, Aurora 28
Bonneville 31, Sandy First 22
Mesa Fifth 22, Rupert Second 21
North Hollywood 43, Ogden Fourth 30

THIRD ROUND

Taylorsville 34, Twenty-seventh 29
Sugar City 44, North Hollywood 22
Ogden Fourth 39, Provo Third 29
Smithfield 48, Edgehill 15
Springville First 39, Santa Clara 22
Bonneville 24, Mesa Fifth 22

FINAL ROUND

Twenty-seventh 39, North Hollywood 36
(for third place)
Taylorsville 44, Sugar City 23
(for championship)
Ogden Fourth 44, Smithfield 33
(for fourth place)
Springville First 45, Bonneville 28
(for fifth place)

MUTUAL MESSAGES

(Concluded from page 302)

for work in field or factory. It is important that the counseling include training in health and safety.

Other phases of troop leader counseling should include such matters as loyalty to employer, cooperation with fellow workers, courage to do an honest day's work, and dependability on the job.

JUNIORS

THESE are not easy times in which our girls are growing up, for war conditions necessitate many difficult choices. Are we as leaders close enough to our girls to help them make wise decisions? A number of our girls may be at the crossroads, confused, uncertain of the course to take. They look to you leaders to point the way with clear directions, sympathetic understanding, with purposeful leadership.

Under wise supervision the girls will love to cooperate in building a summer program full of stimulating and enjoyable projects of service activity, and fun. Honor each girl with definite committee assignments that she may feel her importance to the group.

The out-of-doors is a "must" for summer activities.

Home projects offer a challenge to real purposeful achievement.

SCOUTS

Plan Early for Camping

RESPONSE on the part of the boys and their parents to camping is likely to be greatly diminished this year unless the Scoutmasters and other Scouters promote the camping program. Training in this kind of work has not only a peace-time value but it also has a special value on account of hazards connected with war time.

Elementary plans of camping and the ability of a boy to care for himself in the open are particularly valuable assets. The 1943 slogan is particularly applicable with reference to camping: "Buckle down, toughen up, and carry on to victory."

Scout Supplement

ONCE again, attention is directed to the Scouting supplement. This pamphlet contains some thirty or forty short stories and poems suitable for use of Scoutmasters.

BEE-HIVE GIRLS

Summer Work

IT is important that every swarm remain fully organized and active dur-

ing the summer. If a Bee-Keeper is unable to finish the year with her girls, she should see that a new leader is appointed by the ward president.

This is our honor badge season, and every girl should have help and encouragement to complete three or four of these activities during the summer months. This year more than ever they will probably need to choose such projects as canning fruit, victory gardens, helping with the harvest, assisting with household tasks as well as taking care of young children.

Honor Badge 60

OUR correspondence indicates that many Bee-Keepers do not understand honor badge No. 60 in the field of Public Service found on page 3 of this year's supplement. This is both an honor badge and a project covering defense activities whereby a girl may earn a war service pin. Perhaps the following example will make it clear. Mary consults her Bee-Keeper and states that she desires to start work for her war service pin. The Bee-Keeper explains that this will require thirty-six hours of work on projects that are listed in the supplement on page 4. She encourages Mary to include two or three of these activities to make up the thirty-six hours rather than to spend all the time on one. Upon completion of the first twelve hours Mary receives an honor badge award in the field of Public Service similar to all the other awards made in that field. She then works an additional twenty-four hours and receives her war service pin, but no honor badges in any field are earned during this time.

Now Helen feels she would like to do her part in defense service but because she is anxious to become an Honor Bee-Hive Girl she would rather have three Honor Badges as a result of the thirty-six hours spent on war service. She chooses in the seven fields honor badges in cooking, canning, farming, sewing, etc., which are very similar to those under No. 60 for which she would receive honor badge credit as usual but the hours would not apply toward her war service pin.

Camping

HOW about summer camping? Restrictions on travel and food this year will naturally limit what we are able to do along this line. However, as far as consistent, all our girls should enjoy the out-of-doors. Bee-Keepers should take extra precautions in making adequate preparations and in seeing that the undertakings are not too hard on the girls physically and that enough adults are along so that the girls are well chaperoned.

SAM BRANNAN

(Continued from page 281)

occupation. The remainder of the Battalion was detailed to the drudging labor of baking, repairing the village structures, and building a fort atop the hill west of town. This fortification, on the same hill where Gillespie had been forced to stand siege, was to be large enough to quarter two hundred soldiers, and stout enough to withstand assault until aid could be brought from San Diego, San Francisco, or Monterey. It stood directly over the present Broadway tunnel (the site now marked with staff and flag). It was dedicated as Fort Moore on Los Angeles' first Fourth of July celebration, with solemn and impressive flag-raising ceremony. Even its flagpole was a distinctive Mormon achievement.

. . . A company of natives and Mormons were sent to the San Bernardino mountains to fell the tallest trees they could find for a pole. A long time passed before they returned and the authorities became worried. Finally on the old Mission Road a large cloud of dust was seen and many creakings and groanings were heard. It was the flag pole cavalcade! Everyone was relieved. It had two tree trunks, one about 90 feet and the other about 75 feet, mounted on the axles of about twelve *carretas*. Each was hauled by twenty yoke of oxen with an Indian driver to each ox. . . . The two trunks, spliced, made a flag-pole for the city 150 feet high, that "could be seen by all men."²

Among those hurriedly recruited regiments the country threw into the California campaign were some whose ranks were filled with border renegades and the riff-raff of the eastern cities. Colonization rights, bonuses, and promise of public lands had lured many an undesirable to take up arms. While fighting was the strict requisite, they had made brave and faithful soldiers, but with the closing of hostilities had come the chafing monotony of peace. Drinking, gambling, rapine, and wholesale desertions followed. American military authorities were driven to wits' end in coping with a situation that was disgraceful to them and a source of terror to the natives.

IN strange contrast were the stalwart, sober Mormons whose arrival had been advertised so malignantly. They worked hard, they complained little, they abstained from drink and the vices and follies about them. They met often in humble brotherhood and spirit. They broke bread, they passed the cup, they acknowledged their faults one to another. Instead of brothel songs, their sturdy voices sang the praise of God and acknowledged His goodness unto man. Instead of the profane oaths with serpent-like sting, they spoke the supplication of the contrite heart. Little wonder Spanish-speaking natives and Indians recognized the intrinsic goodness of these strange soldiers. And

when the Battalion's term of enlistment neared its end, military authorities were implored by the natives to retain Mormons as garrison troops in preference to the less reliable companies who must assume this important duty when the Battalion had gone its way. In San Diego, where Company B was quartered, a petition was signed by every person in town.

In May, before General Kearny departed for the east, he made strenuous efforts to re-enlist the Battalion. Tyler records:

On the 4th of May, an order was read from Col. Cooke, giving the Battalion the privilege of being discharged on condition of being re-enlisted for three years as U. S. Dragoons; but under the circumstances the generous proposition could not consistently be accepted.

Regarding Kearny's address to the Battalion on the tenth of the same month, Tyler states:

He sympathized with us in the unsettled condition of our people, but thought, as their final destination was not definitely settled, we had better re-enlist for another year, by which time the war would doubtless be ended, and our families settled in some permanent location. In conclusion he said he would take pleasure in representing our patriotism to the President, and in the halls of congress, and give us the justice our praiseworthy conduct had merited.³

As the time for mustering-out drew nearer, many attractive offers were dangled before Mormon eyes to induce them to remain in service. When praise and cajolery failed, there were threats of impressment. Honest justice to these faithful men forestalled so drastic a move, and in the end the call of loved ones and the stronger cry of duty was the deciding issue. Mail from the east revealed that Brigham Young and the vanguard had left Winter Quarters, and already were nearing the Rockies.

³Tyler, *Mormon Battalion*, pp. 281-2

LIKE HEAVEN'S RAIN

By Knox Munson

THE liquid rhythm on the forest's roof
Drove feathered crowds into frenzied
seclusion:
Each naughty raindrop's stamping little hoof
Sent tangled branches into high confusion.
And as I wandered in the dripping scent,
My budding thought was leisurely intent
Upon the mystery there. Designed like
you,
The skies pour out a strange, poetic
dew,
Stirring Earth's veins until his cheeks are
blushing,
And life is plunged through hungry limbs
and shoots.
Yes, you are like abundant trails of gushing,
Clean heaven's rain, swept to the thirsty
roots.

The war was ending, hostilities had ceased, their obligation to the nation valorously paid. Zion-to-be-built had need of their sturdy hearts and brawn. So, on July 16, 1847, after all companies of the Battalion were marched from the various garrison posts up and down the coast and reunked in Los Angeles, a brief mustering-out ceremony was conducted, and the men discharged from service. Eighty-one of the brethren elected to remain under arms for an additional six months. These were sent back to San Diego for garrison duty.

At 3 o'clock p.m. the five companies of the Battalion were formed according to the letter of the company, with A in front and E in rear, leaving a few feet of space between. The notorious Lieutenant A. J. Smith then marched down between the lines in one direction and back between the next lines, then in a low tone of voice said: "You are discharged." This was all there was of the ceremony of mustering out of service this veteran corps of living martyrs to the cause of their country and religion. None of the men regretted the Lieutenant's brevity; in fact, it rather pleased them.⁴

THEY at last were freed from the soldier's yoke, but there still remained a thousand miles of wilderness and mountains to be met and conquered before they could hope to greet their loved ones in the promised land of the Great Basin. After mustering-out and payoff, the brethren assembled at the place agreed upon—a rendezvous on the San Pedro River, three miles from the Pueblo. Fortunately stock and provisions were cheap, and with the meager cash in their possession, the brethren were able to assemble satisfactory traveling equipment, with ample flour and salt for the return journey. . . . The majority of those who did not re-enlist were organized into companies for traveling, after the ancient and modern Israelitish custom, with captains of hundreds, fifties and tens. . . .⁵

Within a week their strange caravan was wending its way northward through California's wide valley of the San Joaquin. At Sutter's Fort they stopped to barter. With the consent of the "captains" a few of the brethren remained there, to accept positions at wages with Captain Sutter until the following spring. The majority, however, pushed hurriedly on into the Sierras. On September 6, while leaving the Tahoe basin, came that historic meeting with Samuel Brannan—who at that moment was returning to San Francisco after his disappointing interview with Brigham Young in the Great Basin. Brannan's antipathy toward President Young's choice, and his doleful account of things he'd seen, were not lost on the minds of the brethren.

(Continued on page 306)

⁴Azariah Smith Journal, *Journal History*

⁵Tyler, *Mormon Battalion*, p. 305

²La Reina, p. 41

SAM BRANNAN

(Continued from page 305)

But next day came Captain James Brown with letters from families of the brethren, and the epistle from President Young and the Council. The decision—whether to return and winter at Sutter's Fort, or push on to the Great Basin—became the individual problem of every man. After discussion and council, about half the number considered it wisdom to remain in California. The others snapped fingers at Brannan's advice, and pushed on toward the new Zion.

Those who elected to remain had no difficulty in obtaining work. John A. Sutter, whose ingenuity and sagacity already had carved out an empire, needed men. Fremont had recruited the best of Sutter's American workers and rifle-men. Sutter faced a crying need for mills and manpower. The sober, hard-working Mormons were an answer to his prayers. He offered employment to all who would work.

His foreman, James W. Marshall, a native of New Jersey and carpenter by trade, took a crew of nine of the brethren, three other white men, and a number of Indians, and moved up to the Coloma Valley. Here a sawmill was to be erected. Samuel Brannan's "shirt-tail store" (as the little mercantile establishment managed by Charles Smith was called) furnished the supplies for this venture. Coloma Valley, site of the projected mill, was some forty-five miles east of Sutter's, on the south fork of the American River.

The men labored through the winter, felling trees, constructing a brush dam across the river, and deepening a dry channel for a mill race. To save labor, Marshall utilized the river to deepen the channel of the race—employing the men by day to remove stones and obstructions, and turning in the water by night to carry off the

sand and debris. On the morning of January 24, while inspecting the work after a particularly heavy rain, he noticed some yellow particles intermixed with the sand. Curious as to what they might be, he dispatched one of the Indians to his cabin for a tin plate. With this Marshall was able to obtain a small quantity of the metal, which had the appearance of gold. At the evening meal he disclosed his find to the men, who for the most part took the matter lightly and with considerable doubt. However, Henry W. Bigler, one of the Battalion brethren, considered it important enough to record in his diary:

Monday 24 (January): This day some kind of metal was found in the tail race that looks like gold.

Jan. 30th. Clear, and has been all the last week. Our metal has been tried and proves to be gold. It is thought to be rich. We have picked up more than a hundred dollars' worth this week.⁹

By such humble words was an epoch marked! Before the year was out, this discovery of gold on the American River in California was destined to start a tide of immigration westward that would change the face of the nation. The President of the United States would utilize the subject in a special message to Congress. Through it, and by it, California would be made a sovereign state of the Union within two years and boast almost a hundred thousand population. In less than a decade it was to add five hundred million dollars to the world's store of gold. And then, when surface riches were gone, and the wealth too deep for the common man with pick and pan, those hosts who followed the lure would turn the earth for greater riches than ever was destined to come from the glittering sands of California's

⁹Bigler Journal

shallow rivers.

When Marshall's find proved to be gold, efforts were made to hush the affair. He hastened down-river for conference with Captain Sutter, while the Mormon brethren continued to honor their contract by laboring daily on the uncompleted mill. So rich were the sands about them, that by brief labors in the evening they were able to pan for themselves many times the amount they received as employees of Sutter. It is remarkable, that even after the secret was out and the streams swarmed with gold-hungry men, these Mormon boys continued with their task. Not until March 11 was the mill completed and running.

But in spite of the elaborate efforts of Sutter and Marshall to hide the great secret, it soon was traveling by word of mouth. It remained only for Samuel Brannan to complete the cycle that was to set the world afire. From time to time throughout the early spring of 1848, news of the discovery had been carried to San Francisco. For some reason the little city on the bay remained strangely indifferent to events that soon would turn it into a holocaust. But Samuel, while on that visit to his Sacramento store, not only investigated the rumors, but carried back to San Francisco a quinine bottle stuffed with the precious metal.

It was May of 1848 before the world was taken into confidence regarding the discovery, but Samuel Brannan made ample amends for the tardy state of things. With hat in one hand, with the quinine vial in the other, he strode the muddy streets of San Francisco. With his bull-like voice he shouted the tidings, "Gold! Gold! Gold! Gold from the American River!"

Within a week the city was deserted.

(To be continued)

GENERAL CONFERENCE, SUNDAY AFTERNOON SESSION

MARION G. ROMNEY

Assistant to the Council of the Twelve

Delivered at the Sunday afternoon session of the 113th Annual Conference, April 4, 1943, in the Tabernacle

SINCE October Conference six months ago, a most unusual experience has been mine. With Brother Roscoe W. Eardley, I have visited in more than one hundred and twenty of the one hundred and forty-three stakes of the Church in what may be called an inspection tour of Welfare projects and activities. We have held regional Welfare meetings in sixteen of 306

the seventeen Welfare regions. I have appreciated this assignment and the gracious manner in which you brethren have received us.

Being thus intensely engaged in the activities of Church Welfare, I am led to refer to some of them here. In April, 1936—just seven years ago—the First Presidency, in "An Important Message to the Presidents of Stakes and Bishops of the Church," stated the guiding principles of the "Church Welfare Plan." At the October Conference following, they read a report of what had been accomplished during the intervening six months. Their reason for inaugurating the plan was stated as follows:

Our primary purpose was to set up, insofar as it might be possible, a system

under which the curse of idleness would be done away with, the evils of the dole abolished, and independence, industry, thrift and self-respect be once more established amongst our people. Work is to be re-emphasized as the ruling principle of the lives of our Church members. . . . The Church aims to help provide for the care and sustenance of those on direct relief—federal, state, and county, as also for those for whom the Church has heretofore cared.

The progress made in Welfare production since that beginning has been remarkable. The evidence of it is apparent in every stake. A record of the time, means, and enthusiasm voluntarily contributed to Welfare production and processing would fill volumes.

From those first general instructions given in April, 1936, that "every bishop should aim to have accumulated by

next October conference sufficient food and clothes to provide for every needy family in his ward during the coming winter," has developed what has come to be known as "the annual Churchwide Welfare budget," prepared each year with great care. The one for 1943 now in your hands, if produced, processed, and delivered to bishops' storehouses, will supply eighty percent of life's necessities for thirteen thousand people. We are getting some very valuable experience in producing.

There are, however, two objectives of Church Welfare, for the accomplishment of which we must accelerate our efforts. First, we must prayerfully and diligently seek to develop production and other projects through which work, that is, employment, suited to the capacity of our non-self-sustaining members shall be provided, and second, we must with vigor and in the spirit of true charity, which is "the pure love of Christ" (Moroni 7:47) seek to induce these, our brothers and sisters, to help us in our Welfare activities and to be cared for in the Welfare way. Only thus can we help to do away with the curse of idleness, abolish the evils of the dole, and once more establish industry, thrift, and self-respect amongst our people.

There is still a tendency amongst us to place our hope and confidence for economic security in governmental and other welfare agencies rather than in our own industry. We have no business being carried away by the false panaceas of the world. We are the members of the Church of Christ. The Church and its members are to be leaders—not leasers—in the solution of the problems which confront us. We of the Church possess the "everlasting covenant, even the fulness of the gospel" (D. & C. 66:2), which is to be our guide in resolving all issues. On this subject the Lord hath thus spoken:

I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me (D. & C. 45:9).

And again, when giving instructions for the organization of His people, in regulating and establishing the affairs of the storehouse for the poor of His people, the Lord stated His purpose to be:

That through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world (D. & C. 78:3 and 14).

Now, the Welfare plan points the way to that independence. At the base of that way lie some fundamental principles for the Latter-day Saints—and for all peoples in the world, for that matter—to practice.



MARION G. ROMNEY

First, every individual should value his or her independence and labor with all his might to maintain it by being self-sustaining. This the Lord enjoined upon us when from the Garden of Eden he sent forth our first parents under the stern command, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Genesis 3:19).

Second, next to himself, the responsibility for sustaining an individual rests upon his family—parents for their children, children for their parents. It is an ungrateful child who, having the ability, is unwilling to assist his parents to remain independent of relief.

Finally, the individual having done all he can to maintain himself, and the members of his family having done what they can to assist him, then the Church, through the Welfare plan, stands ready to see that its members, *who will accept the plan and work in it to the extent of their ability*, shall each be cared for "according to his family, according to his circumstances, and his wants and needs" (D. & C. 51:3).

Here is an example of what I mean by accepting the plan and working in it to the extent of one's ability.

There is an enterprising bishop in the Church who had living in his ward a retired cabinet maker, owning enough tools and power machinery to equip a small shop. In the Welfare way a shop was built, equipped, and stocked with lumber and other necessary materials. In that shop such articles as tables, benches, chairs, and cabinets are made. Many of them have been placed in our meetinghouses in that area. The day I learned of this project, I was happy to see there an elderly brother who had many years ago helped teach me the carpenter trade. He has passed the most active years of his life

and cannot now hold a job in the competitive world. He can, however, do considerable work in that shop. He responded with spirit to the invitation and there gives his full services. From the bishops' storehouse, well-stocked from fast offerings and Welfare-produced commodities, he receives a comfortable living. He is thus sustaining himself and his wife. This accomplishment has been duplicated many times in our Deseret Industries and on other Welfare projects.

The Church has within itself the power to make every one of its members, who can do anything, self-sustaining in the same way; if the leaders will only use that power in the spirit of their callings and our people will be converted and work and be cared for in the Welfare way.

I repeat again, my brethren, you and the Church members in general have responded magnificently to the calls made upon you for Church Welfare. You have given time, money, work, and property unstintingly. There is one more thing required. To succeed wholly we must give of ourselves to the solution of the individual problems of our brothers and sisters. If we would draw them closer to us, win them to the Welfare way, we must have as great an interest, or greater, in them as individuals in the solution of their personal problems and in the success of their lives as we do in obtaining the material things which sustain their lives. We must develop projects which will call for the service which they can render and demonstrate to them that the plan needs them as much as they need it.

Presently we are acquiring and developing permanent projects. This is well. We need permanent projects to insure the production of the necessities of life. We need them so that we shall have a place where our members can work in producing those necessities when their present employment ends. As we develop these projects, let us keep close to the people who should be sustained by the products thereof. Let us bring them in and give them a hand in the developing. Unless they work upon the projects, unless there are projects upon which they can work, according to their capacities, and by so doing sustain themselves and thus rehabilitate their lives, the Welfare plan shall not have served its full purpose.

Oh! I know that such an approach calls for patient, intelligent, devoted, and Christ-like service. I know that it is easier just to give money or to go and do the work ourselves, but just giving money and doing the work ourselves will not build up and rehabilitate our brethren. We often do for our children that which they should do for themselves, rather than spend the time and effort, and exercise the patience necessary to teach them how, and induce them, to do it. But to what end?

(Continued on page 308)

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(Continued from page 307)

To the ruin of our children in many cases.

Through the Welfare plan we shall make a practical application of the divine command, "Love thy neighbor as thyself" (Leviticus 19:18). When we do, "the curse of idleness will be done away with, the evils of the dole abolished, and independence, industry, thrift, and self-respect be once more established amongst our people." Then the Church shall "stand independent above all other creatures beneath the celestial world," in very deed "a light . . . for the gentiles to seek to."

God help us to speed the day, I humbly pray in the name of Jesus Christ. Amen.

MARVIN O. ASHTON

of the Presiding Bishopric

Delivered at the Sunday afternoon session of the 113th Annual Conference, April 4, 1943, in the Tabernacle

IF ever I prayed in my heart that I would have the Spirit of our Heavenly Father, it is today. I hope that whatever I say will be perfectly understood. If what I am going to say is not understood, I certainly will be in very bad shape.

This man Sherman who marched to the sea, gave a real definition of war—it starts with "h," the second letter is "e," and the last two letters are alike. I do not suppose there was ever a time when we did more real tall thinking, than today. The business man is wondering what is going to happen to his business, what is going to happen to his securities. He is worried. The educator is very much concerned. He is wondering if the clock is being turned back, going to be turned back, and if things considered fundamental are to be thrown in the ash can. Probably I am not putting it too extreme.

The man who champions religion is downcast. Yes, he is upset.

However, as we are brought close with death there are two philosophies facing one another—One "eat and drink and be merry, for tomorrow we die"—the other "there are no atheists in fox holes." With men as they are brought, if you please, face to face with God, the latter philosophy is predominating. Men though sometimes skeptical otherwise, are turning to God as they never were before. Whether they admit it or not, deep down in their soul, there is religion. Sometimes a man won't admit it—but in an unguarded moment—the bottom of his soul reveals itself and you see him in his true light. He lets the cat out of the bag—like the boisterous fellow who blats out, "My father was an



MARVIN O. ASHTON

atheist, my grandfather was an atheist and, thank God, I am an atheist."

I had the pleasure the other night of eating dinner with this man Whittaker, one of the co-pilots with Eddie Rickenbacker. He is one of those rough and ready fellows we read about, with no pretensions. He says he never went to church in his life. After the meal was over, I walked out in the hall with him, and I asked: "If you don't mind, I would like to ask you a question—very pertinent, or impertinent, whatever you would call it."

He said: "Go to it."

I said: "During those three weeks trial did you have anything of a religious nature come over you?"

He came back strong. "Decidedly so. I have two new words in my vocabulary—I believe." He said: "We didn't pray to God, we talked to Him. If you were going down a lonely street and were waylaid by ruffians and you called and shouted, and the police came to your assistance, would you believe in the police, wouldn't you?" He concluded, "I believe."

Many details of that trip that man told us that were decidedly inspiring. As men get up against real trouble, they get more religious.

Last but not least, we are worried over our morals. To read the statistics of the liquor control in the State of Utah knocks you cold. In 1941, one small county consumed hard liquor to the tune of \$60,000—(you believe in eternal progression)—1942 it was \$180,000. Now just a few things like that remind us where we are going.

Now we are at the point where we are getting onto a dangerous subject. May the Lord help me that I am understood. A typical young Mormon boy in one of the wards the other night, made a talk. I had a copy of that talk given me by a friend, because she thought that

maybe I might be interested in it. The boy started out something like this:

"I am going to be frank, I want to be. I hope that I am understood." (As the young people term it, he wanted to let his hair down.) He continued: "Generally when I am asked to give a talk in Church—a few days ahead Pa writes it, Ma corrects it and then Bill runs it off on the typewriter. Then, of course, I learn it off by heart. Now tonight I am not going to do that. I am going to speak just the way I feel." And by the way, I think we ought to encourage more of that kind of talks than we do; we ought to encourage originality; we ought to encourage people to have the courage of their convictions and say what they think. You know, if more talks were given extemporaneously we would get closer to the hearts of the people. Even Mark Twain said he believed in extemporaneous talks. He said he had been studying on one for fifteen years. When he got a chance, he said he wanted to give it. (Laughter) Now, I believe that.

Let's encourage more freedom of speech. It is as refreshing as a drink from a cool fountain. Let's have more expressions that are spontaneous—yes, if you want, call it spontaneous combustion.

The boy proceeded. He started to talk about his friend John. "John was raised in a good family, good parents, good home atmosphere. He goes away to school, gets away from the home fireside, and the first thing you know, John starts to smoke."

John is like some other good men. He has weakness. You bishops of the wards, what attitude is yours with John? Are you kind or are you rigid? Do you take an attitude, do the people of your ward take an attitude that means John is not wanted any more? If I understand Christ, that was not His attitude. Do you want to drive him away from Church?

That boy is somebody's good son; some mother loves him; some father wants him to keep the standards of the Church. Are you going to drive him out, or are you going to put your arm around him and bring him back. "To err is human, to forgive divine."

I did not say we should have less regard for the standards of the Church; we ought to have more regard for them. We ought to put them up higher; but when a lad makes a mistake, let us be kind. Do you think I am getting too broadminded? Bernard Shaw says: "Be open-minded, but don't get in the draft." Do you think I am in the draft? O no, I don't think so. I would rather die of pneumonia through getting in a draft than I would die from hardening of the arteries. A lot of people die of that. In plain American English, are you too rigid?

Now, you have 25,000 boys in the service; you are preaching to them; you are corresponding with them. They

are in a new world. They have been taken from the workshop into this new life; they have been taken from the farms, from taking care of beets, into this new life. "An idle brain is the devil's workshop." I am not saying those men are particularly idle, but there are moments when they don't know what to do with themselves; they are tempted as they never were before. What about the boy that stays at home and is not tempted? What about that boy that is tempted? What are you going to do with him when he comes back? Is your attitude going to be one of rigidity, or are you going to be kind to him?

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The sun and wind had a meeting one day, and the wind said: "I can take that fellow's coat off quicker than you can. The sun replied: "Go to it." The wind started to blow, and the harder it blew the harder the man pulled his coat around himself. The coat stayed on. The sun said: "All right, give me a trial." He beat down on that fellow's back, and soon the coat came off. *Kindness.*

My mother told me a story once I never forgot. It was about a fellow who had sticky fingers. (I'll try to make myself clear.) He went to a shop and when he thought the merchant was not looking lifted a pound of butter. He concealed it under a big stiff hat that he wore. It was in the days of the big beaver hats. Some merchants are like some schoolteachers—they have eyes in the back of their heads—the storekeeper knew where the pound of butter was.

Now, he's going to call the police—he's got him hands down. That's what you think. But the grocery man had another way of teaching that fellow a good lesson. Yes, he was going to turn on the heat—but with kindness. It was winter. He led his friend over to the fire and with all the warmth of hospitality beckoned him to the stove. "Sit close up to the fire, John; it's a cold day." Yes, he put on the coal. The stove was a crimson red.—So was John. Now John began to sweat. It wasn't a question of rendering lard it was *rendering kindness.*

Well, now, the shop man got his butter back. The story is a little far-fetched I agree, but John will never again "worlds without end" make a larder of his hat.

Now, in closing: let us be kind; do not forget that the man who has his weakness is that fellow that charges up San Juan hill to give you your liberty; that fellow that leads his fellows in battle with: "We lick them today or Molly Stark is a widow"; yes, the daredevil that bares his breast to Japanese bullets at Guadalcanal. He may have his weakness, but when you put on your slippers at night and huddle yourself to the fire of liberty, do not forget there is somebody out there who has faults, but who is the one that dares to face death to give you your liberty.

Judge not the working of his brain, And of his heart thou canst not see. What looks to thy dim eyes a stain, In God's pure light may only be A scar, brought from some well-won field Where thou wouldst only faint and yield. —Proctor

May the Lord help us to be kind. Someone, when asked the definition of heaven replied: "Heaven is the place where everybody is kind." And we will get twice as far if we will be less rigid and more kind.

So many Gods and so many creeds,
So many paths that wind and wind,
While just the art of being kind
Is what the sad world needs.

—Wilcox

May the Lord help us in it.

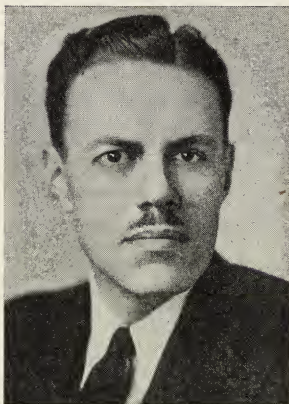
RICHARD L. EVANS

Of the First Council of the Seventy

Delivered at the Sunday afternoon session of the 113th Annual Conference, April 4, 1943, in the Tabernacle

I BELIEVE I can state the substance of the message I have in mind in one sentence. I say it particularly for the young people of the Church, because I know that so many of them are confused at this time. What I wish to say is this: War does not change fundamentals.

War changes many things, of neces-



RICHARD L. EVANS

sity. It may change the clothes we wear, the quality and quantity of the food we eat, and many of our other habits of life; but it does not, it must not, it can not change the basic fundamentals.

These young men of ours who have broken up the pattern of their lives to go into the service of their country are going to want to come back to those places they have left, and to take up life, insofar as circumstances permit, where they left it. I think their conduct must always be modified by this thought.

Our young women must keep this in mind, too, I am sure. They have many vital decisions to make; the pattern of their lives is broken up likewise. But all of the decisions they make must be

(Continued on page 310)

RICHARD L. EVANS

(Continued from page 309)

based on the bedrock fundamentals of life which have been taught them in their homes and in this Church. Decisions prompted by expediency must not be allowed to become a habit; the attitude of living in a state of emergency must not be allowed to become chronic; and our thinking must not be allowed to go off on unsafe tangents because of the urgency of the moment.

War does not change the fundamental that it is still a wise thing to spend a little less than we make; to raise a little more than we think we'll need; to keep our birthright, in a physical sense—our roots in the soil.

It does not change the fundamental that upon this Church has been placed the obligation to preach the gospel. The pattern of our preaching may change; the composition of the manpower that preaches the word may change; our methods may of necessity change a good deal; our work may be done largely at home in the stakes instead of abroad in foreign fields, but still the obligation is upon us.

War must not lower any of our standards of personal conduct. A uniform does not give a young man any special privilege, so far as a young woman is concerned; nor does it justify any young woman in lowering any of her standards or principles or ideals, under any conditions whatsoever, so far as any young man is concerned, a uniform to the contrary notwithstanding.

I believe I shall leave the statement there.

Our young men are making great sacrifices; a full share of them are in the armed forces, in comparison with other groups of like numbers. We are all willing to do all that has to be done, and more, to meet the needs of the hour; but beneath it all, our feet must be squarely fixed upon bedrock fundamentals which no emergency or expediency or state of war should or can be permitted to change.

May the Lord God be with these young people of ours in all of the confusion that faces them, in all of the decisions that they have to make, and help them to make all of those decisions on that same basis of fundamental truth which would and must determine the vital decisions of their lives at any time.

I know, as you do, that God lives, that this is His work. I ask the blessings of our Father in heaven upon each of you and all of us, and upon those who are not with us, those of our members who are living in a state of war, in occupied countries and elsewhere, that their faith may be strong, that their lives may be preserved, and that they may endure to the end and receive all of those promised blessings for those who do endure.

God be with you. Amen.

ALMA SONNE

Assistant to the Council of the Twelve

Delivered at the Sunday afternoon session of the 113th Annual Conference, April 4, 1943, in the Tabernacle

To most of us a General Conference of the Church is an important event. From it we receive strength and courage. It occurred to me as I sat here this morning and this afternoon



ALMA SONNE

that the Church is a great educational institution, supplying the training and the education so much needed in this world, torn asunder at the present time by war and destruction. Its purpose is to enlighten and exalt humanity.

Today, in conference assembled, we rejoice in the efficiency of this Church, in its vitality, its power, its growth, its leadership, in its comprehensive program, and in the wide scope of its activities. The conferences of the Church have always been a great inspiration to the Latter-day Saints. We come here to be renewed in our faith, to be encouraged in our labors and to be strengthened in our responsibility, and we never go away disappointed.

The challenge to you and me today, as workers in this Church, has never been greater. "There was never a time more cut off from Christ," says a modern writer, "than the present, and there was never a time that needed Him more."

We have witnessed in recent years a departure from fundamentals long established, a breaking away from standards and doctrines that are as old as the Decalog. The paramount need of the hour, it seems to me, is a return to the old-fashioned virtues that formed the very bedrock of our social and economic life. We should have learned long ago that paganism and true Chris-

tianity can never be welded together. You cannot serve God and Mammon, said Jesus. That doctrine was true centuries ago when it was uttered; it is true today. A compromising, distorted and vacillating Christianity was never taught by Jesus and His apostles, or by Joseph Smith and his followers. They were firm and unyielding in their requirements for Church membership.

I rejoice in the testimonies which have come to me concerning the divinity of God's work. It is a great work, as I said in the beginning. The Church is great in purpose and plan, in its program. It is great in its achievements, and in its missionary endeavor. In these days of crisis and turmoil we must not fail, for much depends upon our faith, our integrity, and our activity in the Church.

May God bless the Latter-day Saints, that they may be true to their responsibilities and true to their convictions, I pray, in the name of Jesus Christ. Amen.

NICHOLAS G. SMITH

Assistant to the Council of the Twelve

Delivered at the Sunday afternoon session of the 113th Annual Conference, April 4, 1943, in the Tabernacle

My brethren, we have had two glorious sessions. Kindness seems to be the theme. I thought as Bishop Ashton was pleading for more kindness, how fitting; and that I would like to tell of something that happened



NICHOLAS G. SMITH

to me just three weeks ago today. I was in Los Angeles without an appointment, and consequently wended my way over to the Hollywood Ward. As I

(Continued on page 312)



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NICHOLAS G. SMITH

(Concluded from page 310)

came up to the door, a kind affable man extended his hand in greeting, and said: "You are welcome here. Come in." It was not a hard thing to go into that chapel. After the opening exercises, I went with one of the classes, and the teacher had sort of a "free for all" discussion. It seemed that he was drawing out the class members as to their attitude and feelings. He asked them of their difficulties, the trials they were having, and how they overcame them.

Many class members told of sweet things that had happened to them, difficulties that they had overcome. Finally one man stood up and said: "Years ago I joined the Church in Denmark.

I never felt such love, such sympathy, and such kindness in my life as I felt amongst those people that were in that branch. I was thrilled to be a member of the Church of Jesus Christ. I did my duty in the Church. I worked up to be an assistant to the superintendent of the Sunday School, thrilled in the knowledge that I was actually growing in the gospel. Then about twenty years ago the way opened up for me to come to Zion. I came, bringing my certificate of identification with me. As Sunday rolled around, I went over to the ward in which I was living, thinking that the bishop would be delighted to know he was getting a new member, and I had him pointed out to me. I couldn't say very much in English; I walked up to him and handed him my certificate of identification, and he said: "O.K. And that was the end of the conversation.

"I had a difficult time because the warmth that I had known with the missionaries in Denmark was not here. I sat through the meeting. I went for several Sundays; no one paid any attention to me whatsoever, and finally I gave up. For twenty years now I have wandered all over America, unhappy and miserable, trying to find some peace, and knowing all the time that the gospel was true, but it was not lived the way that the missionaries had taught us it was to be lived, and as it should be lived. I happened along this street four weeks ago. I came to the door of this beautiful chapel and a man held out his hand, and spoke to me, and said: 'Welcome.'

"The next Sunday I was here, and last Sunday I was here, and today I am here. I am beginning to feel that thrill come back that I had in Denmark. Someone was kind to me."

As he sat down, thrilled to think he had come back into the Church, he promised before that Sunday School that he would continue to be a Latter-day Saint. I was touched. I stood up and said: "I wonder if anyone else is here today for the first time? It happens to be my first day here, and as I came up to the door, someone shook

hands with me. Has anyone else had an experience who has come today for the first time that makes him feel he would not want to come again for twenty years?"

One sister held up her hand and said: "I came today for the first time, and someone shook hands with me at the door, and I am coming back next Sunday."

Brethren, you men who are responsible for taking care of the sheep, you who are in constant touch with them, be kind. I had a fine young missionary come out to me in the California Mission. He was telling me that he had been a little bit careless as a boy, but he said on one occasion, about six years previous, when he was about sixteen years of age, he walked into the office of the bishop, just a little bit ashamed. For his mother had forced him to pay tithing on a dollar he had earned, but the payment was so small he was almost afraid to do it. Finally he laid the ten cent piece down on the table and said: "This is my tithing."

He said the bishop, who was writing out receipts, dropped his pencil on the receipt book, stood up and put his arms around him and gave him a hug and said: "My lad, if you will always do this, the Lord will bless you and you will be happy." He said: "From that day on I was blessed, because every week my earnings increased until I had enough to come into the mission field. I will always be grateful to that bishop because he was kind."

Brethren, we all have our responsibilities and our difficulties to face, but bishops, presidents of branches, you who come in such close contact with the members, never fail to put your arms around them and encourage them. Kindness above all else will keep them close to you and the Church.

God bless us and help us that our love and our kindness may have such an effect upon our membership that all will want to turn to the Lord and keep His commandments, is my prayer, in Jesus' name. Amen.

"BLESSED IS THE NATION"

(Continued from page 275)

President Calvin Coolidge once said:

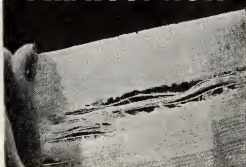
Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberality, and for the rights of mankind. Unless the people believe in these principles they cannot believe in our government. There are only two main theories of government in the world. One rests on righteousness and the other on force. One appeals to reason, the other appeals to the sword. One is exemplified in a republic, the other is represented by a despotism.

The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of men.

Of course we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reform which society in these days is seeking will come as a result of religious convictions, or they will not come at all. Peace, justice, charity—these cannot be legislated into being. They are the result of Divine Grace.

It is true that a country cannot get ahead of its religion. The higher our ideals, the nearer we observe divine law, and the stronger are our spiritual forces. No Christian country can forsake the divinity of Jesus Christ and not suffer. In those lands in Europe where paganism has superseded the

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"BLESSED IS THE NATION"

Christian ideals, there is bound to come decay and eventually, if there is no repentance, their former greatness will be forgotten. Jesus said: "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

Here is another inspiring thought. It was copied from a panel on the wall in the chapel at Stanford University.

There is no narrowing so deadly as the narrowing of man's horizon of spiritual things. No worse evil could befall him in his course on earth than to lose sight of heaven; and it is not civilization that can prevent this; it is not civilization that can compensate for it. No widening of science, no possession of abstract truth, can indemnify for an enfeebled hold on the highest and eternal truth of humanity.

What shall a man give in exchange for his soul?

But some one will say: "Are we not living in the most enlightened age the world has ever seen? Is it not true that great progress is being made to lessen the burdens and increase the happiness of man?" Yes, this is true in regard to many material things. Great progress has been made in mechanics, chemistry, physics, surgery, and other things. Men have built great telescopes that have brought the hidden galaxies to view. They have, by the aid of the microscope, discovered vast worlds of micro-organisms, some of which are as deadly as are men towards their fellow men. They have discovered means to control disease; they have, by the aid of anesthesia, made men insensible to pain, thus permitting major and delicate operations which could not otherwise be performed. They have invented machines more sensitive than the human touch, more far-seeing than the human eye. They have controlled elements and made machinery that can move mountains, and many other things have they done too numerous to men-

tion. Yes, this is a wonderful age. However, all of these discoveries and inventions have not drawn men nearer to God! Nor created in their hearts humility and the spirit of repentance, but to the contrary, to their condemnation. Nearly everything, it seems, which has been given that should be a blessing to men, has been turned to evil. Many of these discoveries and inventions are now being used to bring destruction to the human race. They are being used in the most cruel, most inhuman, godless war this world has ever seen. They are employed by criminals to aid them in their crimes, by the ambitious in their efforts to destroy the agency of man, and by despots who are endeavoring to subjugate the world to an unholy, wicked rule.

Faith has not increased in the world, nor has righteousness, nor obedience to God. What the world needs today is to draw nearer to the Lord. We need more humble, abiding faith in our Redeemer, more love in our hearts for our Eternal Father and for our fellow men. Yes, this is a good time, a vital time—if we are to survive the forces of evil—for every man to forsake the paths of sin and turn unto the Lord who will abundantly pardon. If we will do this, we may in confidence call upon the Lord and He will be near. He will help us fight our battles to cleanse the world of despotism and make it a fit abode for all who love the principles of truth and righteousness.

"Blessed is the nation whose God is the Lord" (Psalms 33:12). Let us make our nation all that it was destined to be, and this will come if we will humble ourselves and learn to be obedient to divine law.

May the peace and blessings of the Lord be ours, I humbly pray, in the name of Jesus Christ. Amen.

NOBILITY OF CHARACTER ESSENTIAL

(Continued from page 271)

from European civilization. That is a mistake. It still exists; but it weighs now only upon woman, and it is called prostitution. Life and social order have spoken their last word to her. All that can happen to her has happened. She has endured all, borne all, experienced all, suffered all, lost all, wept for all. She is resigned with that resignation which resembles indifference as death resembles sleep. She shuns nothing now. She fears nothing now. Every cloud falls upon her and all the oceans sweep over her!

This corroding evil is just as demoralizing to the young man as it is to the young woman. In the Church of Jesus Christ of Latter-day Saints there is no double standard of morality. The young man should approach the marriage altar just as fit for fatherhood as

his sweetheart is worthy of motherhood.

And what has all this to do with the greatness of a nation? The answer is apparent. Pure water does not flow from a polluted spring—nor a healthy nation from a diseased parentage.

Chastity, not indulgence, during the pre-marital years, is the source of harmony and happiness in the home, and the chief contributing factor to the health and perpetuity of the race. All the virtues that make up a beautiful character—loyalty, dependability, confidence, trust, love of God, and fidelity to man—are associated with this diadem in the crown of virtuous womanhood and of virile manhood.

The word of the Lord to His Church
(Concluded on page 314)

Baby Week, May 1 to 8

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NOBILITY OF CHARACTER ESSENTIAL

(Concluded from page 313)

is: Keep yourself unspotted from the world (Jas. 1:27).

Yes, America is a "land choice above all other lands." It is the responsibility of Americans to build a mighty and superior nation. The history of the nations of the past proves that nations in the most fruitful and most productive of all lands may become senile and decadent.

While our sons, sweethearts, and husbands are offering their lives in defense of the God-given gift of free agency and for the right to live without the domination of tyranny, let us in the Church of Jesus Christ of Latter-day Saints as citizens of our beloved country, use our influence to see that men and women of upright character, of unimpeachable honor are elected to office, that our homes are kept unpolluted and unbroken by infidelity, that children therein will be trained to keep

the commandments of the Lord, to be "honest, true, chaste, benevolent, and virtuous, and to do good to all men." Cherishing such ideals, we can with all our hearts say with the poet Holmes:

Thou, too, sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hope of future years,
Is hanging breathless on thy fate!

In the present crisis of the nations of the globe I pray that this great nation and the Dominion on the north may be truly the harbor of freedom, and a safe guide to the confused peoples of the world.

May members of the Church of Jesus Christ, preaching the restored gospel, ever remember the Savior's injunction: "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14, 16).

TABERNACLE CHOIR AND ORGAN BROADCAST

(Concluded from page 263)

(Organ presented "We'll Sing All Hail to Jesus' Name"—Coslett)

Evans: As we near the close of this hour from Temple Square the choir gives voice to a seventeenth century chorale by Johann Cruger—"Now thank we all our God . . . who from our mother's arms, hath blest us on our way. . . . O may this bounteous God through all our life be near us. . . . Now thank we all our God."

(Choir sang "Now Thank We All Our God"—Cruger-Mueller)

(Choir sang "Gently Raise" and organ modulated into "As the Dew")

Evans: This Sabbath hour from the Crossroads of the West is ended. Until we beckon your thoughts again unto the

hills, may peace be with you this day—and always.

This concludes the 716th nationwide performance of this traditional broadcast from the Mormon Tabernacle on Temple Square, presented by the Columbia network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

With the passing of another seven days, music and the spoken word will be heard again from Temple Square at this same hour next Sunday.

The singing of the Tabernacle choir was conducted by J. Spencer Cornwall. Alexander Schreiner was at the organ. The spoken word by Richard Evans.

This is the Columbia Broadcasting System.

IN THESE TIMES

(Continued from page 269)

who are worthy members of the Church may go into the temple. No one else enters there. The rite is performed for no one else but worthy members.

Long experience has shown that marriages between our young people and young people not members of the Church do not, as a rule, work out happily. In the great bulk of cases, the opposite is the result. These mixed marriages cannot be performed in the temple.

Furthermore, we stand for a single standard of chastity for boys and the girls. We look upon unchastity as a sin next to murder.

For these reasons we have from the very beginning discouraged indiscriminate social minglings between our young people and young people who, as we have coined the phrase, "are not of us."

We are now called to sacrifice our sons. I did not ask you to rise, but I am sure there are many men here who have lost sons. I lost a son-in-law, as dear to me as my own son. Almost the first explosion at Pearl Harbor took him. But the point I wish to make is that because we have to sacrifice our sons is no reason why we should sacrifice our daughters.

Every consideration of faith, principles of right living, Church doctrine, and Church standards, requires that we should guard, as we would guard our lives, the chastity of our girls. There are all kinds of influences at work to break down these standards. I was told the other day that we have a new phrase, that young girls who smoke and drink and may be doing other things, talk about "new Mormons" as distinguished from the "old Mormons." I wish to say to them that those who

IN THESE TIMES

abandon the standards and principles of the Church are not Mormons at all.

But we must all be "old Mormons." We are all a little bit too sensitive to the praise of others. We are too eager that people shall say sweet things about us. We must go forward, whether people praise us or censure us. We must guard the chastity of our girls no matter what anyone says about it.

TO THE YOUNG WOMEN OF THE CHURCH

I WANT to say something to the young girls of the Church, and as it is a difficult subject, I have written down what I wish to say.

Your brothers, your sweethearts, your young husbands are in the armed service of their country. They went away with pledges of devotion and loyalty to you, pledges that they would keep themselves sexually clean. You are hoping, praying, and expecting that they will keep their pledges to the letter. You made counter pledges orally or in your hearts. You expect them to keep their pledges; they expect you to keep yours. Either violating the pledge, has no right to expect its observance by the other.

Furthermore, you young women and girls, whose loved ones are in the service, expect them to keep themselves pure in mind and heart as well as in body. You expect them to remember that the Lord said: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28); and that in our day He has added: "If any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear" (D. & C. 63:16). That they may be free from this sin of the heart, you expect them to keep wholly clear from social associations with bad companions, men or women. You expect them to forego those light or frivolous amusements or recreations that might lead to this sin,—you expect this notwithstanding they are subject over repeated periods of time to the hazard of immediate death itself, periods which give rise to the imperative need for intervals of relaxation and diversion so that reason may retain her throne and insanity be kept off.

All this you expect of them.

May they not rightfully expect as much of you? May they not justly expect that you too will remain free from bodily sin not only, but from this sin of the heart as well? May they not expect that if they who are subject to the horrors and misery of war, subject to the stress and strain of mortal combat, often hand to hand, that if they, to remain pure and clean, shall stay in camp away from the social diversions

that bring temptation, that then you who are living in the peace and quiet and security of home and parents and friends will give up the frivolities of social relaxation in order that you may surely keep yourselves clean and pure for them? Surely your sacrifice is as the molehill against theirs as the mountain. Putting it at the lowest price, just good sportsmanship would require this much of you. Memory of the plighted faith would demand it.

I urge you young women and girls to remember that in the schedule of crimes, unchastity comes next to murder. Do not subject yourselves to its penalty. The Lord has said: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

THE GREAT PARADOX

WHAT a tragic spectacle man is showing to his God today. We have rightly boasted for nearly a hundred years that in this, the Last Dispensation of the Fullness of Times, the Lord was pouring out His inspiration and His blessings upon all the world, unlocking to His children secrets that never were dreamed of by the ancients, giving them powers and dominions over the forces of nature, bringing under subjection almost the universe. Look at what the last century has given us in art, literature, science, discoveries, for our blessing and advancement. God gave all this to us to bless us. And then consider that now, in this terrible hour, every device, every invention, every discovery God gave us to bless us is being used to destroy one another in one of the most barbarous wars of all time. God will not hold guiltless those responsible for this holocaust.

God give us strength and power to resist evil. You brethren here, the governing authority of the Church, have almost infinite power in your hands, if you will but reach out and magnify your callings and live righteously. The brethren today have time and again told you of your responsibilities. Personally I always think of the responsibility I have; it helps to keep me at least reasonably humble. But think also of the power that you have, the power to bless, the power to heal, the power to do all the things that the Lord wants done. The Lord will hold us responsible for the exercise of that power. May He help you, I repeat, to magnify your calling. May you be able to bring to the people in the times that are to come, comfort, and consolation. May He help you to build up their faith, increase their testimonies, develop their knowledge, so that you may really honor His Priesthood, exercising the full functions thereof.

May God bless us always, I humbly pray, in the name of Jesus Christ. Amen.



TRY THIS TODAY....
Ginger Pineapple Upside Down Cake
 ... ADD ½ teaspoon magic-flavored Mapleine to your favorite gingerbread mix, recipe or to prepared gingerbread mix. Sprinkle bottom of greased pan with ½ cup sugar in which you have blended ½ teaspoon of Mapleine. Arrange pineapple rings in pan. Pour gingerbread batter over pineapple. Bake as usual. Turn out, serve hot with whipped cream.

A tongue-tickling blend of flavors, this dessert spells "m-m-more!" Mapleine brings a tempting flavor of its own, accents spice and fruit flavors, too! Discover the dozens of winning ways that Mapleine perks up your vital foods in '42. Gives a new zest to main dishes! Imparts delicious flavor to quick, economical syrup! Get a bottle of Mapleine from your grocer today.

MAPLEINE
 IMITATION MAPLE FLAVOR
 for syrup...for flavoring

★ SHE'LL APPRECIATE ★
 YOUR
 REMEMBERING HER

WITH
Glade's Delicious
CANDIES



★ WARTIME DEMANDS
 CAUSE TEMPORARY SHORTAGES
 OF OUR CANDIES

We appreciate your cooperation

Ask your dealer for Glade's
 "If it's Glade's—it's good"

Easy Steps

IN THE PROPER CARE OF YOUR COMBINE

KEEPING your combine in shape for efficient performance and maximum life is more a matter of systematic care than of hard work. It's making sure that everything is tight, cutting parts sharp, moving parts well lubricated . . . that it operates at the proper speed for the crop you're harvesting.

1 Keep It Properly Repaired



Before the rush of harvest, check over your combine thoroughly. Tighten all loose connections. Replace worn or broken parts. Check condition of V-belts and chains. Align sheaves. Adjust safety slip clutches. On engine-driven combines, give the engine the same care you would your tractor.

2 Operate at Proper Speed

When your crop is ready to thresh—dead ripe—use a good speed indicator to make sure that your combine operates at the correct basic speed. Then regulate according to the requirements of your crop. Adjust tension on V-belts. Follow exactly the suggestions in your combine operating manual.



3 See Your Implement Dealer



When repairs are needed for your John Deere Combine, get genuine repair parts from your dealer. If your combine needs a general overhauling, he has the facilities to do a thorough, efficient job. Furthermore, through his contacts with many combine owners, he can give you good advice for unusual harvesting conditions.

In this period of national emergency, it is important to make your present combine last and to operate it as efficiently as possible to save labor, time, and grain. If yours is a John Deere Combine, it was built for years of low-cost, grain-saving harvesting. With proper care, it will give you longer service.

JOHN DEERE
MOLINE, ILLINOIS

PIONEER DIARY

(Concluded from page 273)
cattle & one wagon for the benefit of the cause.

Friday, June 5. Col. M[arkham] left for Nauvoo. S. Smith, Adeline [Snow], Aunt G. & Harriet [Snow] arrive.

Sunday, June 7. Yesterday I was sent for to visit Lorenzo, found him worse—Orson Pratt crossed the river today after meeting. Orson Hyde arriv'd yesterday or the day before. Yesterday, saw Leonora [Lorenzo Snow's sister] & the girls [daughters Cornelia and Melissa]—but the pleasure of our meeting was lessened by our brother's severe illness.

Wednesday, June 10. Smith & Calvin start for Fox river.

Thursday, June 11. Lorenzo seems considerably better; in the eve' I returned to Br. M[arkham's]. The last few days have pass'd in such anxiety—I feel great reason for thankfulness that the Lord has giv'n me strength to administer to L[orenzo]. Time passes almost imperceptibly yet every day brings the arrival of saints from the City [Nauvoo] and the departure of saints from Mount Pisgah. Amasa Lyman crosses the river today—parted with Cornelia, &c.

Saturday, June 13. Sent for to visit L[orenzo] again—found him worse, stayed till Sun[day] eve[ning]. Proposed that Porter [Squires] make a garden.

Monday, June 15. Harriet [Snow] came to let me know that L[orenzo] is very rav[ing]. I walk'd over & found him in a distressed condition. Father H[untington] & Gen. R[ich] soon came. They administer'd to him & leaving him in the care of Br. Hoyt, said they would go & clothe & pray for him in the order of the Priesthood. He soon became calm—had a short return of the paroxysm in the eve[ning]. I sat by him all night—he rested quietly. Porter [Squires] is making garden at Father M[orley's] camp.

Tuesday, June 16. Elder [Wilford] Woodruff call'd to see us—had a very pleasant interview—he administer'd to L[orenzo].

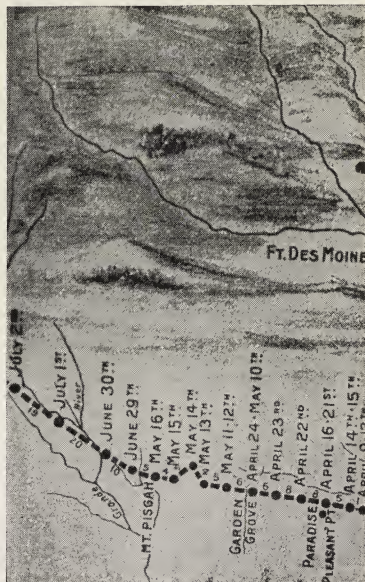
Wednesday, June 17. L[orenzo] was baptized [for his health]—I returned to Col. M[arkham's] in the evening.

Thursday, June 18. Rain'd very little, our people finish planting gardens.

Saturday, June 20. Yes[terday] a letter was receiv'd from Brigham's Camp which is 125 m[ile]s from here, where they propose stopping to replen-

ish their provisions, build boats &c. Br. [Ezra C.] Benson returns, who left a week ago to visit the Camp. Br. & Sis[ter] Smoot call'd on us.

Wednesday, June 24. It has been very cold & windy for several days—commenc'd raining in the night, rain'd all day. Monday eve[ning] a meet was call'd & a letter read from Headquarters calling for 100 men, baggage, wagons, &c. Reported that Boggs is ahead of the Camp with troops—My health improving—Yes[terday] sis[ter] Gleason sewed a hat of my braid—O Lord, my God, I pray for health that I may be useful.



THE DATES ON THIS MAP ARE THOSE OF THE ADVANCE PARTY AND ARE SEVERAL WEEKS AHEAD OF THE GROUP IN WHICH ELIZA R. SNOW TRAVELED, AS WILL BE SEEN FROM THE DATES IN THE DIARY

Friday, June 26. Amos Rogers died last night.

Saturday, June 27. Heard that a messenger pass'd thro' here on Thursday eve[ning] bringing word that Col. Backenstos & Markham were at the head of a Com[pany] of troops last Sunday to defeat Williams who was at Golden's Point with 500 mob &c. L[orenzo] had his wagon driv'n to our tent & I could not dissuade him from his purpose but I must go with him to Father [Isaac C.] Morley's settlement about a mile up the river, where Porter [Squires] has made a garden. Forgot

PIONEER DIARY

to mention that four Government Officers were here on Friday to raise volunteers for the Mexican war.

Tuesday, June 30. A very heavy rain last eve[nin]g. Fath[er] [Isaac C.] Morley & fam[ily] leave this afternoon for the west. I wrote to sis[ter] W[oodruff] and K[imball]. The last word from the Camp is for all to come on who can.

Wednesday, July 1. P[arley] P.

Pratt arriv'd from the Camp in two days or a little more—a meeting call'd —[Ezra C.] Benson who with father Huntington & Gen. [Chas. C.] Rich, form'd the presidency here, is appointed to take the place of J[ohn] E. Page in the quorum of Twelve. I[saac] Morely is to be sent for to return & fill his place as Coun[selor] to f[ather] H[untington]. A Com[pany] of 500 without families are call'd for to go with the Twelve over the mountains.

I have been quite sick since I left Mt. Pisgah—am some better.

Thursday, July 2. L[orenzo] walk'd from the wag[on] to the garden—seems getting well. The weather is extremely hot.

Sunday, July 5. Br. Little, who is appointed to preside over the eastern churches, at meeting today is on his way to the Twelve with business from Washington.

(To be continued)

THE EDITOR'S PAGE *(President Grant's Conference Address)*

(Continued from page 267)

from being saved, except ourselves. We are the architects of our own lives, not only of the lives here, but the lives to come in the eternity. We ourselves are able to perform every duty and obligation that God has required of men. No commandment was ever given to us but that God has given us the power to keep that commandment. If we fail, we, and we alone, are responsible for the failure, because God endows His servants from the President of the Church down to the humblest member, with all the ability, all the knowledge, all the power that is necessary, faithfully, diligently, and properly to discharge every duty and every obligation that rests upon them, and we, and we alone, will have to answer if we fail in this regard.

This would be forty-odd years ago. These were my sentiments as expressed then, and I repeat them as my sentiments today, with all my heart and soul.

I want to thank the people for their prayers in my behalf. I have not been well now for a period of more than three years, and yet during all that time I have never suffered any pain. My days have been full of joy. I have seen the Church grow in these years as I have never seen it grow before. It has been wonderful. The business institutions in which the Church is interested—the sugar business, the key to the establishment of which was given through the inspiration of the living God to Wilford Woodruff—have been greatly prospered. In every respect the advancement of the Church during the time of my illness has been so great that this has been a period of real, genuine joy and happiness to me. I want to thank all the people connected with the various institutions in which the Church is heavily interested, for the wonderful work they have done. I have not the language to express the gratitude I have felt and the joy I have experienced during these three years because of the marvelous growth of the Church and the prosperity that has attended it on every hand. During this time my Counselors have been most helpful to me. I have been relieved of the drudgery of the work. I have been informed on everything that was going on, and I repeat the Church has never before experienced anything like the prosperity it has enjoyed during this

time. The way in which these brethren have assisted me, relieved me of burdens, responded to every suggestion, fills my heart with unexpressible gratitude to them and to my Heavenly Father.

I am grateful for the prosperity that has come to me and that I have been able to help in the erection of temples and in contributing to a fund to be used in the erection of other temples not yet built. One of the joys of my life fifty years ago was the dedication of the Salt Lake Temple. As a child I commenced by donating the amount of twenty-five cents a month and continued making contributions for that purpose until finally the little stake over which I presided—the Tooele Stake—raised fifteen thousand dollars as a special contribution just before the dedication. I am grateful to join with you in commemorating the fiftieth anniversary of its dedication.

The Lord has been good to me, and he has answered the prayers of the people as well as my own prayers that while the Lord should leave me here upon earth I should be able physically and mentally to go forward in the furtherance of His work. I feel that the recovery I have made has been really miraculous.

I am grateful to the Lord for the way in which He has opened the hearts of the people and led them to pay their tithing. The Church has never in all its history been in as strong a financial position as it is today. When I think that in President Woodruff's time the credit of the Church was so low that he could not borrow a thousand dollars and that now the credit is so high we could borrow any sum that we might need, I am made happy beyond all expression. We have enough money to do all the things which it is necessary for us to do in carrying on the work of the Church. I want to say to the people that we are guarding the funds which you place in our hands. We are spending them only for the advancement of the work of the Lord and we feel that these are trust funds of the very highest character. Our tithing for the year 1942 was more than fifty percent greater than in 1941, and notwithstanding the enormous burden of taxes which

the people now have to pay and notwithstanding the many and great calls which are made upon them to buy government bonds, to make Red Cross contributions, to contribute to community chests, and to make also their regular Church contributions such as fast offerings, Welfare contributions, and the like, nevertheless for the opening months of this year our tithing is far and away beyond what it was for the same period in 1942.

I am happy to tell you that we have purchased in the Oakland area another temple site. The negotiations have been finally concluded and the title has passed. The site is located on the lower foothills of East Oakland on a rounded hill overlooking San Francisco Bay. We shall in due course build there a splendid temple.

We are prepared to go forward with the building of the Los Angeles Temple on the beautiful site we have there just so soon as it is possible to do so in view of priorities and other war-time conditions.

The Idaho Falls Temple is nearing completion. This is a beautiful building. It is being artistically decorated and furnished, and we look forward to its dedication in the not distant future.

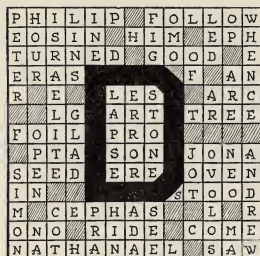
I am grateful to our Heavenly Father for the faith and faithfulness of this great people, for their devotion to His service, for their effort and determination to live in accordance with His laws and commandments.

I thank our Heavenly Father that He has given them the strength and courage to resist evils as well as they have been able to do so. I pray that He will bless the youth of the Church and give them strength to overcome temptation. I pray that He will bring into the heart of every boy and of every girl a knowledge that cleanliness is next to godliness, that they must live clean both in mind and in body, that they will understand that the sin of unchastity is to the Lord next to the sin of murder.

I pray that the Lord will give to the parents of the youth an understanding and appreciation of the dangers and temptations to which their children are subjected, that they may be led and guided to encourage their children, to

(Concluded on page 319)

SOLUTION TO APRIL PUZZLE



For the June Bride...

We have in stock the smartest new wedding stationery ever to carry a prospective bride's happy message. . . . Many styles to select from. . . .

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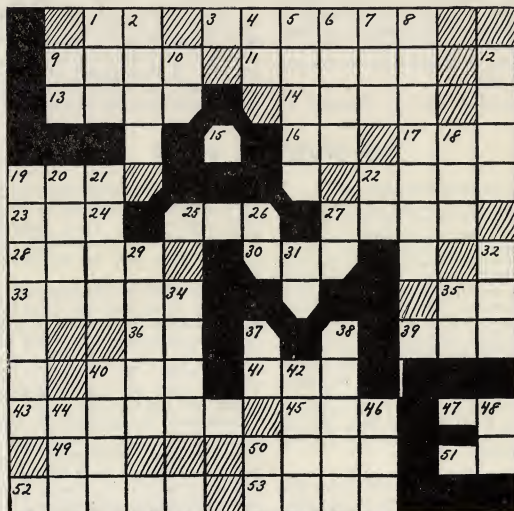
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The Deseret News Press
29 Richards Street
Salt Lake City, Utah

Scriptural Crossword Puzzle—Jesus Healing a Lame Man on the Sabbath

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.



HORIZONTAL

- 1 Township
3 "It is not . . . for thee to carry thy bed" John 5:10
9 "Behold, . . . art made whole" John 5:14
11 "but . . . I am coming, another steppeth down" John 5:7
13 "and . . . up his bed" John 5:9
14 "shaken together, and running . . ." Luke 6:38
15 "had been now . . . long time in that case" John 5:6
16 The (Fr.)
17 "ye have neither heard his voice at any time, . . . seen his shape" John 5:37
19 "For the Father loveth the . . ." John 5:20
22 "said unto thee, Take up thy bed, and . . ." John 5:12
23 Israelite of the tribe of Asher I Chron. 7:34
25 "a certain . . . was there" John 5:5
27 "That Christ cometh of the . . . of David" John 7:42
28 Girl's name
30 "When Jesus . . . him lie" John 5:6
33 and 40 down "of, withered, waiting for the moving of the water" John 5:3
35 Southern state
36 "fed before the men of . . ." Josh. 7:4
39 "and on the same . . . was the sabbath" John 5:9
40 "said unto . . . that was cured" John 5:10
41 "They reel to and . . . and stagger" Ps. 107:27
43 "he that was . . . wist not who it was" John 5:13
45 Sphere
47 Month in Hebrew calendar
49 Thallium
50 ". . . take up thy bed, and walk" John 5:8
51 "to put . . . into the pool" John 5:7
52 "and troubled the . . ." John 5:4
53 Sleigh

VERTICAL

- 1 Through
2 "angel went down at a certain season into the . . ." John 5:4
4 The last of law
5 "immediately the man was made . . ." John 5:9
6 "having . . . porches" John 5:2
7 A tree
8 Genus of the fish-like family
9 Size of shot
10 United Kingdom
12 "My Father worketh hitherto, and I . . ." John 5:17
18 "putteth new wine into . . . bottles" Luke 5:37
19 "It is the . . . day" John 5:10
20 Son of Zerubbabel I Chron. 3:20
21 Unless (Lat.)
22 "Why could not . . . cast him out" Mark 9:28
26 Nova Scotia
27 Southwest
29 "and the lizard, and the . . . and the mole" Lev. 11:30
31 "there is . . . Jerusalem, by the sheep market a pool" John 5:2
32 "In these . . . a great multitude of impotent folk" John 5:3
34 Ten cents
35 General Assembly
37 "there was a feast . . . the Jews" John 5:1
38 "lest a . . . thing come unto thee" John 5:14
40 See 33 across
42 Perplex
44 Greek letter
46 "same said unto me, Take up thy . . . and walk" John 5:11
48 "Wilt thou . . . made whole" John 6:6
50 Recording Secretary

THE EDITOR'S PAGE (President Grant's Conference Address)

(Concluded from page 317)

direct them, to teach them how to live as the Lord would have them live. The Lord has said He would sift His people, and I pray that when that sifting comes no parent may have failed to do his duty, and no child shall have failed to obey the commandments of the Lord.

Under the authority and power given to me, with all my heart and soul I bless the Latter-day Saints. Again I thank them from the bottom of my heart for their faith and for their prayers in my behalf, and I am grateful to have had their faith and prayers. I believe that all true, faithful, diligent Latter-day Saints have given to me the best that is in them, in supplicating God in my behalf, for His Spirit, for health, for vigor in body and mind. I pray that God's blessings may be upon Israel and upon all honest men everywhere. I pray with all my heart that those who have made mistakes will repent; and by this we may know that they have repented—they will confess their sins and depart from them.

I desire especially to extend my blessing to all the men and women who reside in all the stakes of Zion throughout the Church, in all the missions, in all the wards, in all the quorums of the Priesthood, and in all the auxiliary organizations. I am convinced beyond the shadow of a doubt that there cannot be found in any part of the world other men and women giving so unselfishly of their time, of their talents, and of the best that is in them, for the salvation of the souls of men. I am satisfied that there are no other people who are devoting so much of their time, of their

money, of their thoughts, and of their very being for the advancement of God's work at home and abroad, as are the Latter-day Saints. And with all the power that God has given me, I desire to bless the men and women who are thus giving their time and thought and are setting examples that are worthy of imitation, not only of those over whom they preside, but of all men. Every man and woman who is laboring for the salvation of the souls of men and keeping the commandments of God is entitled to be blessed, and I pray God that His blessings may come to them.

I want to bear you my witness that no man or woman ever lived and kept the laws and commandments of God and who lived according to the teachings of the gospel of Jesus Christ, that God did not love and honor. This gospel of Jesus Christ which I have embraced and which you have embraced is in very deed the plan of life and salvation which has been again revealed to the earth. It is the same gospel that was proclaimed by our Lord and Master Jesus Christ.

I bear witness to you here today that we have the truth, that God has spoken again, that every gift, every grace, every power and every endowment that came through the holy Priesthood of the living God in the days of the Savior are enjoyed today. I rejoice in knowing that these things that should be enjoyed—the blessings, the healing power of Almighty God, the inspiration of His Spirit whereby men and women have manifestations from Him, the inspiration of the Spirit of God whereby people speak by new tongues and have the interpretation thereof, and each and every

grace and gift—are enjoyed today by the Latter-day Saints.

I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of God. I have reached out my hand. I have plucked the fruits of the gospel. I have eaten of them, and they are sweet, yea, above all that is sweet. I know that God chose His prophet Joseph Smith and gave him instructions and authority to establish this work, and that the power and the influence of Joseph Smith are now being felt as the angel promised. His name is known for good or evil all over the world, but for evil only by those who malign him. Those who know him, those who know his teachings, know his life was pure and that his teachings were in very deed God's law. I know that we have the plan of life and salvation, not only for the living but for the dead. We have all that is necessary both for our own salvation, that we may be in very deed saviors upon Mount Zion and enter into the temples of our God, and also for those of our ancestors who have died without a knowledge of the gospel.

I say again: This is the same gospel that was proclaimed by our Lord and Master Jesus Christ, for which He gave His life in testimony, and that the lives of our own Prophet and Patriarch were given as a witness to the divinity of the work in which we are engaged. Mormonism, so-called, is in very deed the gospel of the Lord Jesus Christ. God has given me a witness of these things. I know them, and I bear witness to you, in all humility, and I do it in the name of the Lord Jesus Christ. Amen.



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YOUR PAGE AND OURS

LET'S SAY IT CORRECTLY

El Paso, Texas

Dear Editor:

IN an attempt to differentiate between one of the states of our union and the Republic of Mexico there has arisen a very common usage of the term "Old Mexico." "Old" in this instance is as superfluous as if we were to say, "Old England" in contrast to New England, or "Old York," "Old Zealand" and "Old Hampshire." New Mexico came into being when it was severed from Mexico in the nineteenth century. The area embraced in both of these formed a part of what at one time was known as New Spain. Yet, we never heard of "Old Spain." There are no official maps in existence today (with the probable exception of a Chamber of Commerce edition) that designate the land of our neighbors to the south as "Old Mexico." So, "let's say it correctly" and call it Mexico.

Sincerely yours,

Virgil V. Peterson

Gentlemen:

ENCLOSED is check payable to your order for \$30.00, for which we request that you enter a subscription in the name of Ogden Stake, also each ward and branch within the stake as shown by the enclosed mailing list attached to the check. . . Each issue contains information and instructions with respect to the program of the Church as applied to all organizations. For that reason we think there should be a copy of the *Era* not only in the office of the stake presidency but in the offices of each bishop and branch president within the stake so that at any time a question arises, even in council meeting, and in private interviews, the *Era* will be available and can be consulted.

We would like these subscriptions to begin with January, if you can obtain the back numbers, so that at the end of the year we have the volume bound and make it a permanent part of the stake and ward libraries.

We thank you in advance for the usual prompt attention to our request.

Very truly yours,
S. G. Dye,
President, Ogden Stake

PROOFING THE PROOFREADER

FOR being the first from their respective areas to report errors found in the March issue of the *Era*, choice of Gospel Standards or *In the Gospel Net* goes to the following readers: Albert G. Call, Jr., Boise, Idaho; Lowell M. Durham, Iowa City, Iowa; George M. Easter, Flushing, New York; Mrs. Jennis R. Farley, Salt Lake City; Florence Kooman, Sacramento, California.

The invitation to discover and report errors is extended for the current issue, fourth month of "proofing the proofreader," which seems to be providing good sport for a host of readers—too many for us to acknowledge individually—and which is certainly making us watch our p's and q's.

Address a penny postcard to 50 North Main St., Salt Lake City, on or before May 25th. To make fair distribution of awards possible, the country has been roughly divided into six geographical sections, including Canada. First person to report a bona fide error from each section receives the book of his choice.

AREN'T WE FLATTERED!

HERE's a bit of innocent humor—at our expense—as contained in the well-intentioned letter of a guileless contributor:

"Dear Sir: A few months ago I wrote my first short story. . . . Although the teacher gave it a good grade, other people have called it too moralistic, too old-fashioned, and even too devoid of excitement for any of the college publications. . . . These same critics suggested that I send it to you. . . ."

P.S. The *Era* did not accept the story.

Ovid, Idaho

I WILL be seventy-six in June and have read the *Era* since its first issue.

Mrs. Emma W. Porter

ICE-ASHES INVENTED

Miller's ice-house caught fire, and though a determined effort was made to save the building from flames, it burned to the ground. With it 20,000 pounds of ice were reduced to ashes.

THERE WAS A REASON

Wife (in back seat): "Henry, dear! You mustn't drive so fast!"

Husband: "Why not?"

Wife: "The motor policeman who has been following us won't like it."

OH, SO TRUE!

A lady overheard her colored maid make a rather short reply at the telephone and then hang up. She called her: "Mandy, who was that at the phone?"

"Tain't nobody, Ma'am. jes' a lady sayin' 'It's a long distance from New York,' and Ah says, 'Yas'm, it sure is.'"

THE EFFICIENCY SYSTEM

Marjorie (going to bed): "Mother, I needn't brush the tooth the dentist is going to pull tomorrow, need I?"

UNSELFISH OR FOREHANDS?

Customer: "I want to buy three lawn-mowers."

Dealer: "You must have a big place."

Customer: "No. . . . but I have two neighbors."

A FROST FOR THE LECTURERS

"The expedition endured the extremest hardship."

"Yes, I understand they were locked in the ice during two lecture seasons."

FAIR-MINDED TO THE END

"So you propose to take my daughter from me without any warning?"

Nervous Young Man: "Not at all. If there is anything concerning her you want to warn me about, I'm willing to listen."

UPSIDE DOWN

Mrs. Brown: "I admire Dr. Young immensely. He is so persevering in the face of difficulties that he always reminds me of Patience sitting on a monument."

Mr. Brown: "Yes; but what I am becoming rather alarmed about is the number of monuments sitting on his patients."

MORE TROUBLE FOR PARENTS

The first essential in training a child is to have more sense than the child.

IN FOR ANYTHING

A woman made a purchase from one of the flower girls in Piccadilly Circus and said: "I suppose you will be here on Wednesday! I shall want a lot of flowers for my daughter; she is coming out on that day."

"She shall have the best in the market, mum," replied the flower seller sympathetically. "What's she been in for?"

EVERYTHING COMING UP

"Yes," said young Mrs. Torkins, "I am sure our garden is going to be a success."

"So soon?"

"Yes, the chickens have tasted everything and they are perfectly enthusiastic."

THE EGOTIST

He: "I dreamed I was married to the most beautiful girl in the world."

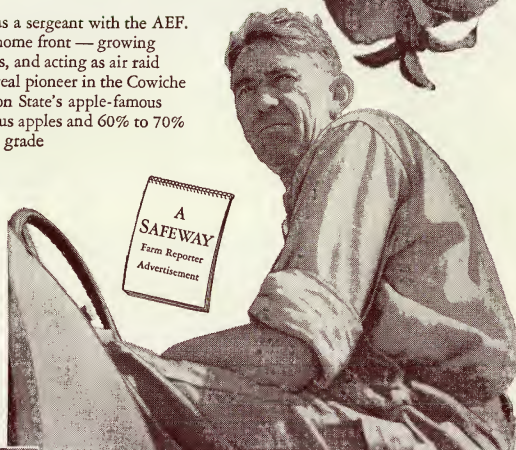
She: "Were we happy?"

WAR JOB IN THE APPLE ORCHARD



In World War I, Arthur J. Weeber was a sergeant with the AEF. This time he's doing his war job on the home front — growing healthful eating apples, buying war bonds, and acting as air raid warden for his district. Mr. Weeber is a real pioneer in the Cowlitz Valley, that little appendix to Washington State's apple-famous Yakima Valley. He specializes in Delicious apples and 60% to 70% of his Delicious rate Extra Fancy by State grade

"With our farm tractor and family teamwork we expect to lick the wartime labor problem," Mr. Weeber told me. "We've got two orchards a quarter mile apart and both have fixed spray systems. I haul a double spray tank from one orchard to the other for alternate sprayings. The tractor also makes it possible to get our apples into the packing house and cold storage the same day they are picked. This helps assure crisp, juicy apples with real orchard goodness when folks buy 'em"



Wartime apple marketing is here being discussed by Mr. Weeber (examining young fruit) and J.W. Hebert, general manager of the Yakima Fruit Growers Association of "Big Y" apple fame. At a nearby packing house operated by this farm cooperative all Weeber's apples are washed, graded and packed—then sent to market in refrigerated cars. Mr. Hebert is a member of the Washington State Apple Advertising Commission which has helped make Washington apples known for outstanding quality. "We of 'Big Y' have done business with Safeway for a dozen years or so," Mr. Hebert told me, "and always on a friendly basis. Present war conditions have increased demand for our apples tremendously but we haven't forgotten the fine cooperation we've had from Safeway in past marketing emergencies"

KEEP ON BUYING U. S. WAR BONDS AND STAMPS

DESPITE the wartime labor shortage, Art Weeber had a good harvest. His elder son, Jim, now in the Army, got a 2-week furlough to pick apples. Son Henry brought home a group of Washington State College students to work for several days. Daughter Mary lent a hand—and Weeber himself picked 1100 boxes to finally get the crop all in the warehouse.

With his eye on postwar markets, Mr. Weeber is continuing his efforts to give his apples a red skin—the redder the better, he says—because people go for red apples like a child goes for a red wagon. What's it take to make red apples extra red? Mr. Weeber explains it this way:

"I don't know those big words the scientists use but I know from experience that bright sunny days with cool nights close to the frost point bring most redness to red apples. That's the kind of weather we get here in the Yakima Valley—with morning sun evaporating the night dew from our apples.

"By correct pruning I'm able to direct tree growth so sunshine gets through to the apples as they start developing. And I thin out the number of apples on each tree during the growing season, removing all but one apple from each cluster—this helps the remaining apples get big and red. I also place props under heavy-laden branches, holding them apart so more sunshine can get into the apples and air circulation is free. Too much nitrogen in the fertilizer applied to the orchard soil, I've found, steps up wood and leaf growth and cuts down red apple color. So I disc in cover crops and whatever barnyard manure I can get."

Your Safeway Farm Reporter

Highlights from the 38th ANNUAL REPORT

Assets		
Reserves and other liabilities	(Gain, 9.2%)	\$ 19,043,034
Contingency funds, Capital and Surplus		16,541,626
Insurance in Force	(Gain 8.9%)	2,501,408
New Insurance	(Gain 13.5%)	\$102,317,873
Payments to policyholders and beneficiaries	(Increase over 1941—35.4%)	19,618,646
Paid since organization		\$ 1,121,794
		\$ 21,236,650

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